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Assyrian  
Philol.  
M

BABYLONIAN  
CONTRACT TABLETS

IN THE  
METROPOLITAN MUSEUM OF ART.

EDITED AND TRANSLATED

BY

ALFRED B. MOLDENKE.



*SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIRE-  
MENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY  
IN THE UNIVERSITY FACULTY OF PHIL-  
OSOPHY, COLUMBIA COLLEGE.*

NEW YORK.

1893.



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



TO  
**MY BELOVED PARENTS**  
IN FILIAL AFFECTION.






## INTRODUCTORY.

THE twenty-one texts, published in the following pages, are taken from the WARD COLLECTION OF BABYLONIAN ANTIQUITIES, which is in the possession of THE METROPOLITAN MUSEUM OF ART of New York City. This collection is arranged in four glass cases, denominated respectively North, East, South, and West. The following comprise all the tablets of the reign of Nabonidus (554 - 538 B. C.) that are contained in the South case. I have selected these in preference to other equally interesting tablets of the collection, because they form a harmonious whole, not too bulky, and yet sufficient for the end in view. It is my intention, however, in succeeding works, through the kindness of the Museum authorities, to publish all the remaining texts of the collection. Most of these I already possess in manuscript.

Before commencing the study of this book, a few introductory remarks would explain many of the seeming peculiarities. The book has been arranged in the following manner: 1) the cuneiform text, 2) a short description of the tablet, 3) the transliteration and translation, 4) a few notes and necessary references, and 5) an explanation of the subject matter of the text. To this two indices — one, a general index of all the names; the other, an index with reference to parentage, — and a glossary of the Assyrian words, have been added. A list of the books quoted, and the abbreviations that have been used for some, are given on page vii.

In the composition of the cuneiform text many difficulties had to be contended with. In every case, however, the type has been made to appear as similar to the original as possible. A few exceptions are:  (ŠA) for ,  (KAM, IRIŠU) for , and the sign  (TU), in the last of which instead of three vertical wedges at the beginning and one at the end, two at the beginning and two at the end ought to have been



placed. Time did not permit me to have the above variants cast, but in the future such defects will be remedied. It will also be noticed that in many cases a line is incomplete, or that it contains large blanks. These peculiarities are copied from the tablet. Only where a line on the latter was too long, I have been compelled to divide it into two lines here. Other peculiarities are given in the notes. Breaks on the tablet are represented by . I have not transliterated the determinative , as this is superfluous when the cuneiform text is given; likewise the determinative  (IRŠITU) following BABILU is omitted for the same reason. I have also decided to use the expressions *FRONT* and *BACK* in place of the technical *OBVERSE* and *REVERSE*. The heavy numbers above each cuneiform text are those I have given to each tablet on being requested to arrange the collection in chronological order. For the old numbers the list of the Museum must be consulted.

The letters used in the transcription are those most commonly used by Assyriologists at the present time.  $\mathfrak{H}$ ,  $\mathfrak{h}$  corresponds to the Hebrew  $\aleph$ ,  $\mathfrak{T}$ ,  $\mathfrak{t}$ , to  $\beth$ ,  $\mathfrak{S}$ ,  $\mathfrak{s}$ , to  $\zeta$ ,  $\mathfrak{K}$ ,  $\mathfrak{k}$ , to  $\daleth$ , and  $\mathfrak{Š}$ ,  $\mathfrak{š}$ , to  $\mathfrak{w}$ .

My deepest gratitude is due to *Prof. Richard J. H. Gottheil*, of COLUMBIA COLLEGE, for his untiring efforts in instructing me for the last four years in the Semitic languages, and especially for giving me material assistance in this work. To *Gen. L. P. di Cesnola*, Director of THE METROPOLITAN MUSEUM OF ART, I desire to express my most sincere thanks for his kindness in placing these tablets at my disposal, and for the facilities for unimpeded work that have been accorded me. To *Dr. I. H. Hall*, Curator of the Department of Sculpture, I am also greatly indebted for his good-will and readiness in providing me with the necessary tablets. To my brother, the *Rev. Dr. Charles E. Moldenke*, I am greatly obliged for valuable suggestions in the publication of this work, and for aid in reading the proof sheets.

{ *New York City,*  
{ *June 1 st, 1893.*

A. B. MOLDENKE.



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musallim	
17 apal Sin-tab-ni amīlu dupsar Tab-ni-i-a	17 the son of Sintabni. Scribe: Tabnēa,
18 apal-šu ša Nabû-mu-u-da apal Nu-u-pu	18 the son of Nabûmûda, the son of Nûpu.
19 mat Babilu araḥ Adaru ûmu 5 kam	19 Babylon, in the month Adar, on the 5 th day,
20 šattu 2 kam Nabû-na'id	20 in the 2 nd year of Nabûna'id,
21 šar mat Babilu	21 King of Babylon.

## NOTES.

2. ina ḥu-ud lib-bi-šu. A legal phrase. See Peiser's explanation in Z. A. III, 70. — 3. The space in the line indicates an erasure on the tablet by the scribe. He probably, by mistake, also erased the perpendicular wedge that usually introduces a person's name. — 5. šak-na-tum. This form occurs also Strass. Nabn. 253, 10. — 6. A very condensed expression. It is peculiar to find the form ak-bi used here instead of ik-bi. We would expect the third person; the sense evidently requires it: I have therefore translated it thus. The same form occurs in Strass. Nabn. 1113, 18 and 720, 10. I would class it as one of those mistakes so common in colloquial language. Or else, it might be taken as an instance where the dictator of the tablet has fallen out of his role, and has used the first instead of the third person. — 8. Undoubtedly Marduk, as the first signs show. Before the name Bani-i-ia, the determinative for person is again omitted. — 10. pa-ki-ra-nu is also used to denote the plaintiff, or the one that objects to the business transaction. But here it refers to an official. I would take arad-šarrûtu and mar-banûtu as officials in charge of the slave trade. Oppert, however, strenuously objects to this rendering (Z. A. III, 178). — 12. The sign kin, as will be seen, is written in a great variety of ways. I have endeavored in the texts to give them as near the actual writing as my type permits. — 13. The sign for kur is strange; the horizontal wedge ought to have been omitted. Perhaps it is a mistake on the part of the scribe. Kûrban means "gift" and may well be compared with the Hebrew קָרְבָּן Neh. x:35; xiii:31. Compare also קָרְבָּן Lev. vii:38, the Arabic قَرْبَان "sacrifice, offering", and the Greek κορβᾶν Mark vii:11. — 20. Therefore the tablet is dated in the year 553 B. C.

Hunutitishshamashbalatu owed Nabuapaliddin  $\frac{1}{3}$  shekel of money. He evidently could not pay. So he gave his slave Gularininni, who was pregnant, to the latter as security. Now Nabuapaliddin had no use for the slave, or he saw that he could make a good bargain. Therefore, becoming tired of waiting, he resolves to sell the slave and her unborn child. He sells at an immense profit, — (or he is required to return the difference in the two amounts to the owner of the slave). The certificate of the officials, mentioned in lines 9 and 10, was obtained in order that there might be no dispute about the ownership of the slaves.







This beautiful tablet is of a dark yellow color, with large spots of brick red upon it. Size  $1\frac{1}{2}$  x  $2\frac{1}{4}$  inches. The writing on it is very clear, though some of the signs, especially in the first, second, and tenth lines, are run very closely together. The upper edge and the edges of the two sides are not written upon. The corners are slightly damaged, yet the signs can be clearly distinguished.

*Transliteration.*

- 1 Gu-la-ri-nin-ni u mar-šu  
 2 ša Marduk-i-ki-ša-an-ni apal-šu ša Ba-  
 ni-ia  
 3 apal . . . . .-ušur-bilu-u a-na  $\frac{2}{3}$  ma-na  
 kaspi  
 4 a-na šim gam-ru-tu ina kâtâ Nabû-  
 apal-iddin  
 5 apal-šu ša Îtir-ša-na-nim i-pu-šu  
 6 u u.an.tim a-na šum-šu i'-i-li  
 7 ina na-aš-ut-tum ša Nabû-aḥi-iddin  
 8 apal-šu ša Šu-la-a apal Î-gi-bi  
 9 kaspa.a.an  $\frac{2}{3}$  ma-na . . . ša Nabû-aḥi-  
 iddin  
 10 a-na šim Gu-la-ri-nin-ni u mar-šu  
 11 a-na Nabû-apal-iddin na-din-na-mu  
 12 u.an.tim gab-ri u.an.tim  
 13 . . . -lu-u ri-ik-su ša Gu-la-ri-nin-ni u  
 mar-šu  
 14 ša dupsar Marduk-i-ki-ša-an-ni il-la'  
 15 ša Nabû-aḥi-iddin šu-u  
 16 amîlu mu-kin-nu Nabû-mu-ši-ni-ud-da  
 apal-šu ša

*Translation.*

- 1 Gularininni and her son,  
 2 whom Mardukikishânni, the son of Ba-  
 nia,  
 3 the son of . . . . . usurbelû, for two  
 thirds mana of money,  
 4 at the full price, from the hands of Na-  
 bûapaliddin,  
 5 the son of Etershananim, received ;  
 6 and a receipt in his name he set up,  
 7 at the bidding of Nabûahîddin,  
 8 the son of Shulâ, the son of Egibi.  
 9 In money two thirds mana . . . , which  
 Nabûahiddin  
 10 for the price of Gularininni and her son  
 11 unto Nabûapaliddin gave.  
 12 The duplicate receipt, the . . . receipt  
 13 (and) the contract tablet about Gulari-  
 ninni and her son,  
 14 which the scribe (for) Mardukikishânni  
 had set up,  
 15 the possession of Nabûahîddin it is.  
 16 Witnesses : Nabûmusheniudda, the son  
 of

17 Bil-šu-nu apal Bil-pat-ta-nu	17 Belshunu, the son of Belpattanu;
18 Ki-di-nu apal-šu ša Marduk-iṭi-ir	18 Kidinu, the son of Marduketêr,
19 apal Rammân-u-mi-i u amîlu dupsar Bil-kašir apal-šu	19 the son of Rammânumê; and the scribe Belkasir, the son
20 ša Bil-ri-man-ni apal Ba-bu-tu	20 of Belrimanni, the son of Babutu.
21 mat Babilu araḥ Adaru ûmu 22 kam šattu 2 kam	21 Babylon, in the month Adar, on the 22nd day, in the 2nd year of
22 Nabû-na'id šar mat Babili.	22 Nabûna'id, King of Babylon.

## NOTES.

3. In the break here the last sign would indicate that either Nergal or Marduk has been broken off. — 5. Literally, "he made", then, "he received". — 6. As it was no concern of Mardukikishanni who would ultimately possess his slaves, the receipt was naturally made out in the name of the present purchaser, Nabûapaliddin. — 7. na-aš-ut-tum, as Tallqvist reads the word, taking it from the root *našû*. Peiser, on the other hand, reads na-aš-pir-tum, taking it from the root *šapâru*, "to send". Either is admissible. The former reading is chosen here because, to my judgment, it is the better. — 8. If the break contains *ina ûli*, the following *ša* must be read *hi* (the appearance of the sign on the tablet would admit either) and the whole would be *ina muḫḫi*. This would not materially alter the sense, we would only have to supply "it" at the end of line 11. The passage would then read: "Two thirds of a mana to be received from N. for the price of G. and her son: to N. he gave it." Notice the form na-din-na-mu from na-dânu. — 12. The first u.an.tim and gabri must be read together, and the second u.an.tim. with the illegible adjective in line 13. — 13. 14. This contract evidently gave age, parentage and history of the slaves, together with the certificate of the officials appointed by the government to take charge of the slave trade. This naturally went to the purchaser, so that he could have, so to speak, a legal document showing his right to the slaves. — 14. A very unusual form for Marduk, the usual form is given in lines 2 and 18. — 15. šu-u refers to the contract tablet described in 13. 14. — 21. Hence in the year 553 B. C.

This tablet treats of a sale through commission. Nabuahidin, one of the Egibi family, has instructed Mardukikishani, his agent probably, to purchase for him the slave Gularininni and her boy from Nabuapaliddin. The last named receives the full price from Mardukikishani, who in turn receives the purchase money from the original purchaser. We therefore appropriately find in line 12 mention made of a duplicate receipt, as each of the purchasers wished to be safe from all insinuations that the money had not been properly paid. Finally, Nabuahiddin, into whose possession the two slaves had now passed, becomes the possessor also of all the tablets bearing upon the sale.

## NO. 13.

## FRONT.

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## BACK.

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Small tablet of a brown color,  $1\frac{1}{4} \times 2$  inches. The signs are very plain with two exceptions, one in the 5th and the other in the 17th line. It is but slightly damaged at the two lower corners of the obverse.

*Transliteration.*

- 1  $1\frac{1}{3}$  ʔu kaspi ʃa Rimut apal-ʃu ʃa  
 2 ʔur-ban-ni-Marduk apal ʔpi-iʃ-ilu  
 3 ina ʔli Bil-iddin apal-ʃu ʃa Nīrgal-  
 uballi-iʔ  
 4 apal amīlu sa a-na ʔarrāni mimma ma-  
 la  
 5 ina alū Kas-sur(?) ip-pu-uʃ-ʃu a-ʔi  
 6 ina u-tur Bil-iddin it-ti Ri-mut  
 7 ik-kal ul-tu ʔli l ʔu kaspi  
 8 ʃa-a-na-a-na ul i-ti-iʔ  
 9 ʃa i-ti-iʔ a-na ʔli il-li  
 10 Bil-iddin na-aʃ-ut-ti ʃa ʔarrāni  
 11 il-lak mimma i-lat ʃa Bil-iddin  
 12 ia-a-nu kaspu ʃa ʔarrāni ʃa Nabū-aʔi-  
 iddin  
 13 amīlu mu-kin-nu Ri-mut apal-ʃu ʃa Ni-  
 mi-ʔu  
 14 apal Man-di-di Arad-Bil apal-ʃu ʃa  
 15 Du-um-muʔ apal Arad-Bil  
 16 amīlu dupsar Nabū-apal-iddin apal-ʃu  
 ʃa Da-bi-ia  
 17 apal Su-ʔa-ai mat Babilu araʔ Taʃritu  
 18 ūmu 22 kam ʃattu 4 kam Nabū-na'id  
 19 ʃar mat Babili

*Translation.*

- 1  $\frac{1}{3}$  shekel of money which Rimut, the  
 son of  
 2 Kurbanimarduk, the son of Epēshilu,  
 3 is to receive from Beliddin, the son of  
 Nergaluballit,  
 4 the son of the ... In regard to busi-  
 ness, as much as he  
 5 in the city Kassur gains, a share  
 6 in the profit Beliddin with Rimut  
 7 will consume. Below 1 shekel of money  
 8 neither shall take away.  
 9 Who does take (anything) away, against  
 (him) there is a debt.  
 10 Beliddin the command of the business  
 11 possesses. Whatever is additional, be-  
 longing to Beliddin  
 12 it is not. The capital of the business be-  
 longs to Nabūahiddin.  
 13 Witnesses: Rimut, the son of Nimeku,  
 14 the son of Mandidi; Aradbel, the son of  
 15 Dūmmuk, the son of Aradbel.  
 16 Scribe: Nabūapaliddin, the son of Da-  
 bīa,  
 17 the son of Sukā. Eabylon, in the month  
 Tashrit,  
 18 on the 22nd day, in the 4th year of Na-  
 būna'id,  
 19 King of Babylon.

## NOTES.





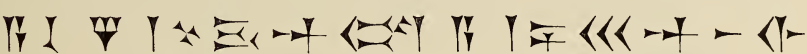
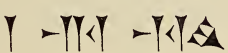
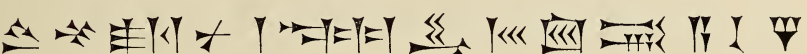







2. *Ḫur-ban-ni-Marduk* occurs also in the next tablet (14, 19), but the syllable *ni* is omitted. Undoubtedly the same man is mentioned in both cases. For *Ḫur-ban* see 11, 13. *İ-ṣiṣilu* Cf. the Hebrew עִשְׂיָל. — 5. Beginning of line 5 is blurred; therefore the reading of the name *alû Kassur* can be but tentative. — 6. *u-tur* I would connect with *atru* "more, exceeding"; and *atâru* "to be above". Compare also the Hebrew יִתֵּר "that which remains over", then, "profit". The word occurs also in 15, 5. — 7. Literally "will eat", the meaning is "will share". *ultu ili*, a phrase not common in the contract tablets. Cf. *ištu ili* Del. Gram. § 81*b*. It has the sense here, undoubtedly, of "from, below". — 8. *ša-a-na-a-na* "the other", then in a wider sense, "either". *i-ti-iḫ*, from *iṭiḫ* "to remove", but here spelled with the *i* and not the *e* vowel. — 9. *il-li* "to be as a burden or debt", from *ilû* "to go up". The word occurs in this form in Strass. Nbk. 300, 10. After *ili* we must supply *šu*, which is often omitted. — 10. *na-aš-ut-ti*: see note to 12, 7. — 11. *il-lak* from *alâku*. The phrase *našûta alâku* (Tallq. p. 108) means "to go at the bidding of, to perform a business transaction for"; here, I take it, the sense requires another translation. *i-lat* (Phœnecian עֵלָת Schröder, Phœn. Gram. § 120) is an adverbial form from עֵלָה. See Z. A. III, 71. 175; Tallq. p. 40. *ia-a-nu*, compare the Hebrew אֵין. — 15. The large space in the middle of the line indicates an erasure by the scribe on the tablet. The traces of the word he had written would give us for the first sign *amilu*, as in line 16. The scribe forgot, at first, to record the last witnesses family name in his anxiety to have enough room for his own name. — 17. The sign for *ka* is doubtful. — 18. Dated in the year 551 B. C.

Beliddin and Rimut have gone into partnership with a certain sum of money advanced by Nabuahiddin. Beliddin is to manage the business, while Rimut is to do the work in a certain city. Beforehand Beliddin is to pay  $\frac{1}{3}$  shekel to Rimut, perhaps in order to induce him to enter the partnership, or to pay off a debt. Both are to share in the profit *equally*, otherwise there would be a statement to the contrary. This division is to take place only when the profit amounts to more than one shekel. If either anticipates and takes his share beforehand, he is in debt by this amount to his partner. On account of the smallness of the amounts involved, it may be supposed that the contract is one between two humble mechanics, perhaps weavers or gardeners.







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Tablet of a light brown color, 2 x 2½ inches. The upper and lower sides are well-curved, while the right and the left sides are perfectly flat. The signs are very plain and clearly made. There is a small space after line 27 dividing the writing, otherwise the latter goes around the tablet continuously. The sides contain no writing.

*Transliteration.*

1 40 karpatu dan-nu-tu ri-ku-tu a-di  
 2 2 ta nam-ša-a-ta u 2 ta nam-ḥa-ra-ta  
 3 ina dib-bi 10 dan-nu ša šikâri tâbi a-  
   na  
 4 1/3 [ka] 3 ṭu 3 ka 1 ṭu kaspi ma-nu-u

*Translation.*

1 40 empty vessels together with  
 2 2 . . . . . vessels; 2 sacrificial vessels  
 3 (pending) in suit; 10 vessels of good  
   wine to the value of  
 4 ⅓ ka for 3 shekels, — 3 ka (equivalent  
   to) 1 shekel to be counted; —

- |  |   |
|--|---|
| <p>5 40 mašihu(<sup>p</sup>) sulûpi ša ina ili Nirgal-iddin</p> <p>6 ša a-na 1/3 ʔu kaspi ma-nu-u</p> <p>7 18 ʔu kaspi u.an.tim ša ina ili Bil-iddin</p> <p>8 apal-šu ša Nīrgal-uballi-i-ʔ ša na-aš-ut-tum</p> <p>9 ša ʔarrāni il-la-ku</p> <p>10 sipparu mu-šaḫ-ḫi-nu ša-ta-lam-mu a-na 2 ʔu kaspi</p> <p>11 11 ta sipparu ka-sa-a-ta a-na 1 ʔu kaspi</p> <p>12 .....-u-bar mar-ri parzili na-aš-ḫi-ip-ti</p> <p>13 parzili zir-mu-u parzili tibnu gu-ri-nu</p> <p>14 a-na 2 ʔu 4 ta iṣu kussi</p> <p>15 u 3 ta iṣu iṣu ʔābu(<sup>p</sup>) a-na 2 ʔu</p> <p>16 1 ʔu 2 ta kâtâ-miš kaspi gal-la gal-la</p> <p>17 1/2 1 ma-na 10 ʔu kaspi ša ʔarrāni ša Nabû-aḫi-iddin</p> <p>18 apal-šu ša Šu-la-a apal Ī-gi-bi u Rimut</p> <p>19 apal-šu ša ʔur-ban-Marduk apal Ī-pi-iṣ-ilu ina pâni Rimut</p> <p>20 amīlu mu-kin-nu Nabû-aḫi-bul-luṭ apal-šu ša</p> <p>21 Marduk-irba apal Šu-ḫa-ai Nabû-zir-šutišur</p> <p>22 apal-šu ša Nabû-šum-iddin apal Ka-di-di Marduk-zir-ibni</p> <p>23 apal-šu ša Šu-la-a apal Našir-ḫat-ai</p> <p>24 u amīlu dupsar Irba-Marduk apal-šu ša Marduk-iḫi-ša-[an-ni]</p> <p>25 apal Īllatu-u mat Babilu a-raḫ Airu</p> <p>26 ūmu 23 kam šattu 6 kam Nabû-na'id</p> <p>27 šar Babili</p> | <p>5 40 measures of dates, which are to be received from Nergaliddin,</p> <p>6 which to the value of 1/3 shekel of money are to be counted ;</p> <p>7 18 shekels of money, a receipt for which is to be received from Beliddin,</p> <p>8 the son of Nergaluballit, who the command</p> <p>9 of the business possesses.</p> <p>10 A perfect copper ..... to the value of 2 shekels of money ;</p> <p>11 11 copper cups(?) to the value of 1 shekel of money ;</p> <p>12 ..... an iron hatchet ; an iron ..... ;</p> <p>13 an iron ..... ; threshed(?) straw</p> <p>14 to the value of 2 shekels ; 4 chairs ;</p> <p>15 and 3 good logs of wood(?) to the value of 2 shekels ;</p> <p>16 1 and 2/3 shekels of money ; slaves ;</p> <p>17 1 1/2 mana, 10 shekels of money in the business of Nabûahiddin,</p> <p>18 the son of Shulâ, the son of Egibi, and of Rimut,</p> <p>19 the son of Kurbanmarduk, the son of Epêshilu, are at the disposal of Rimut.</p> <p>20 Witnesses: Nabûahibullut, the son of</p> <p>21 Mardukirba, the son of Shuhâ; Nabûzishuteshur,</p> <p>22 the son of Nabûshumiddin, the son of Kadidi; Mardukziribni,</p> <p>23 the son of Shulâ, the son of Nasirhatâ ;</p> <p>24 and the scribe Irbamarduk, the son of Mardukikishanni,</p> <p>25 the son of Ellatu. Babylon, in the month Airu,</p> <p>26 on the 23rd day, in the 6th year of Nabûna'id,</p> <p>27 King of Babylon.</p> |
|--|---|

## NOTES.

1. *riḫutu* must be connected with רִיקָה "empty." — 2. *namṣata* is mentioned also (*nam-ša-tum*) in Strass., Nabn. 258, 12; Peiser, Bab. Ver. CXLIII, 11; Haupt, B. A. I, 176. *namḥarata*. Cf. Lotze, TP 125. This word occurs again in Strass., Nabn. 258, 13; 787, 13; Cyr. 183, 18; also in Peiser, Bab. Ver. CXLVIII, 14. — 3. *dib-bi* means "suit, complaint before a court." For other instances see Tallq. p. 63. *šikari ṭābi*. Consult Peiser, Bab. Ver. p. 249. For the different varieties of wine see Zehnpfund's excellent notes in B. A. I, p. 524, note \*\*\*, and his addition to this note on pp. 634, 635. — 4. This line seems to say that the wine shall be rated at a reduced price. — 5. The sign for *mašihu* is uncertain. Cf. Peiser, K. A. p. 101; Bab. Ver. p. 243. — 9. It seems as if the sign for *ṭu* had been written on the tablet instead of *ḥarrānu* at first. — 10. *mu-ṣaḥ-ḥi-nu*. Tallqvist on page 132 suggests "a utensil of bronze." *ša-ta-lam-mu* must be taken from the root *šalāmu* "to be perfect." — 11. *kašāta* may be the Hebrew כֹּסֶם — 12. *marri* "hatchet." Tallqvist on page 97 fully explains the derivation and meaning of the word. Zehnpfund, however, in B. A. I, p. 535 and 636 objects to this translation. He treats *marru* as a synonym of *ungu* "ring." *našḥipti* is some utensil made of iron. The word occurs also in Strass., Nabn. 571, 15; 784, 2; 926, 4; Peiser, Bab. Ver., p. 305. — 13. *zir-um-u* also in Strass., Nabn. 252, 36. *tibnu* occurs also, but spelled out, in Strass., Nabn. 231, 3. *gu-ri-nu* may be connected with the Hebrew גֶּרֶן "threshing floor." Hence *tibnu gurinu* may mean "threshed straw." — 16. That *ḫātā-miš* is added to numerals in order to denote fractions, the denominator of which is one number higher than the given number, and that the latter forms the numerator, is conclusively shown in the "Sitzungsbericht d. Kgl. Ak. d. Wissensch. zu Berlin," 1889, p. 828, Anm. 1. — 17. *galla galla* is the old way of writing the plural. — 19. *Ḳur-ban-Marduk* is the same person that is mentioned in 13, 2, which see. *ina pān* is an idiomatic expression, meaning "to be received from," (cf. 25, 1. 2. 5. 10. 12.); but *ina pāni*, here, means "to be at the disposal of, to be the property of." — 20. *bul-luṭ*. The usual form is *bul-liṭ*; the *u* of *bul* has evidently attracted the vowel in *luṭ*. — 25. *illatu-u* (also 11, 9) is also given in Strass., "Wörterver. z. d. Inschrift. z. Liverpool." p. 20. — 26. Undoubtedly *na'id*, as the first three wedges show. Tablet dated in the year 549 B. C. — 27. The determinant *mat* is omitted on the tablet.

Nabunasirmemu and Rimut had formed a partnership. They determined to give up their joint business. Nabunasirmemu, therefore, makes out a list of the articles and the money that are to fall to the share of Rimut. There we find copper, iron, and wooden utensils mentioned, and their respective values given; spices, wine, and money added, and all handed over to Rimut. Even Beliddin, their business manager, is compelled to pay back to Rimut the money he loaned from the latter.

It is to be regretted that we know so little about the various vessels and implements mentioned here. The value attached to each, however, shows them to be small and common objects.





Tablet of a light brown color.  $1\frac{1}{2} \times 2\frac{1}{2}$  inches. The tablet is gradually crumbling off, and it is fortunate that this copy could be made before the signs have been effaced. The right hand lower corner of the obverse is broken off, and thus the last signs of lines 8, 9, 10, and 11 are destroyed. The writing is plain and well defined. The left side is without inscription. There is also a large space between lines 12 and 13.

<i>Transliteration.</i>	<i>Translation.</i>
1 $1\frac{1}{3}$ ma-na kaspi ša Šapik-zir apal-šu ša Nabû-šum-iddin	1 $\frac{1}{3}$ mana of money, which Shapikzir, the son of Nabûshumiddin,
2 apal Na-din-ši-bar ina ili Nabû-iṭir apal-šu ša Šil-la-a	2 the son of Nadinshebar, is to receive from Nabûetêr, the son of Sillâ,
3 apal It-ik-kal-la a-na ḥarrâni mimma ma-la	3 the son of Itikkala, for the business, so much
4 ina ali u ši-ri ina ili ip-pu-uš	4 in city and country from (him) he will acquire.
5 ina u-tur a-ḥu zittu Nabû-iṭir it-ti-i	5 In the profit a part — the joint posses- sion — Nabûetêr with
6 Šapik-zir ik-kal ina šatti 2 ṭu kaspi	6 Shapikzir will consume; during the year 2 shekels of money
7 Nabû-iṭir ultu ḥarrâni a-na šu-mu šib- tum i-na-šu	7 Nabûetêr from the business upon (his) name, as possession, will take.
8 pu-u-tu kaḫḫadi kaspi Bil-.....	8 The receipt for the principal of money Bel-.....
9 apal-šu ša Nabû-šum-ušur apal Bani- [ia] .....	9 the son of Nabûshumusur, the son of Baniâ, (has received).
10 amîlu mu-kin-nu Nabû-balaṭ-su-[iḫ-bi apal-šu ša]	10 Witnesses: Nabûbalatsuiḫbi, the son of
11 Zîr-ia apal amîlu bânû Nabû-ukin-[zir]	11 Zîria, the son of the carpenter; Nabû- kinzir,
12 apal-šu ša Bil-uballi-iṭ apal amîlu pa-ši- ki	12 the son of Beluballit, the son of the ... man;
13 amîlu dupsar Bil-uball-iṭ apal-šu ša Na-di-nu	13 the scribe Beluballit, the son of Nadin.
14 mat Babilu araḥ Samna ûmu 11 kam šattu 6 kam	14 Babylon, in the month Marcheshwan, on the 11 th day, in the 6 th year of
15 Nabû-na'id šar mat Babili	15 Nabûna'id, King of Babylon.

## NOTES.

3. The vertical wedge at the beginning of the sign mimma is left out. — 4. ip-pu-uš, "has acquired." ipîšu has this meaning also in Deluge Tablets, l. 277. ina ali u ši-ri. This phrase occurs also in Peiser, Bab. Ver. XXXVIII, 8. See also Tallqvist, p. 120. — 5. u-tur, see note to 9, 6. Also Strass., Cyr. 148, 7; Nbk. 51, 4. — 7. i-na-šu. Similar forms occur in Strass., Nabn. 63, 12; 746, 14; Nbk. 235, 9. šibtum from





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Tablet is of a dark brown color, the reverse is almost black;  $1\frac{1}{2} \times 1\frac{1}{8}$  inches, and rectangular. The signs are not very distinct. The left and right sides are not written upon.

## Transliteration.

- 1  $\frac{1}{3}$  ma-na kaspi ša Bani-a-tu-ī-sag-ila
- 2 marat-su ša Nabû-šum-iddin
- 3 ina iliti Ba-ni-ia apal-šu ša Nabû-šum-iddin
- 4 apal amilu šangu Ninip u Ra-mu-u-a
- 5 aššati-šu kaspu man-da-at-tum

## Translation.

- 1  $\frac{1}{3}$  mana of money which Baniatuesagila,
- 2 daughter of Nabûsumiddin,
- 3 is to receive from Eanîa, the son of Nabûsumiddin,
- 4 the son of the priest of Ninip, and of Ramûa,
- 5 his wife. The money is the wages

6 ša Si-nu-nu aš-šat-ti 10 ʔu kaspi	6 of Sinunu the servant. 10 shekels of money
7 i-nam-di-nu a-di 3 šu šatta	7 they will give, together with 3 shu a year,
8 u niš-ru gab-bu-tu 2 i-na-šu	8 and the entire sum (?) the two will bring.
9 𒀠a-an-na'-šu aš-šat-su-nu	9 Hâna'shu their maid-servant
10 maš-ka-nu ša Bani-a-tu-Ī-sag-ila	10 is the security of Baniatuesagila.
11 amīlu mu-kin-nu Marduk-šarrâ-ni	11 Witness: Marduksharrâni,
12 apal-šu ša Bil-ikî-ša apal Ša-mun-šu	12 the son of Belikîsha, the son of Shannunshu;
13 Nabû-zir-iddin amīlu mâr šipri daîni	13 Nabûziriddin, the messenger of the judges;
14 Šapik-zir apal Nîrgal-musallim	14 Shapikzir, the son of Nergalmusallim,
15 apal Sin-ga-ga-nim-mi u amīlu dupsar	15 the son of Singaganimme; and the scribe
16 Ba-ni-ia apal-šu ša Nabû-šum-iddin	16 Bania, the son of Nabûsumiddin,
17 apal amīlu šangu Ninip mat Babilu araḥ Adaru	17 the son of the priest of Ninip. Babylon, in the month Adar,
18 ûmu 6 kam šattu 6 kam Nabû-na'id	18 on the 6th day of the 6th year of Nabûna'id,
19 šar Babili	19 King of Babylon.

## NOTES.





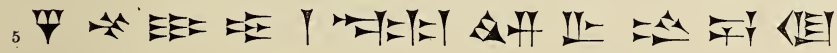


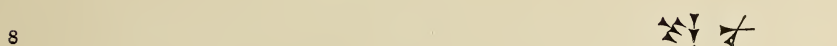
1. Baniatu. A form from the root *banû* "to build." Hence, probably, "daughter." Compare the Hebrew בנת "to beget," Gen. xxx: 3. *Īsagila* was the name of the temple of Marduk at Babylon (Z. A. II, p. 179; Tiele, *Babylonisch-Assyrische Geschichte*, p. 541; Jensen, *Cosmologie* p. 492; Hommel, *Babylonisch-Assyrische Geschichte* p. 230; Sayce, *Babylonian Religion*, p. 64). Hence the name implies that she was born or lived in its neighborhood. — 6. *aššattu* here has the meaning of "servant, slave." It generally means "wife." — 7. The sign *šu* is often taken to be *šani*tu "time." Jensen (*Cosmologie* p. 407), however, doubts it; also Winekler in A. & W. *Keilschrifttexte, Schrifttafel* No. 347. Here it is some article. If *šu* is to be read *šani*tu, Bania and his wife seem to agree to pay the remaining 10 shekels (1 mana = 60 shekels,  $\frac{1}{3}$  mana = 20 shekels; 10 they pay immediately, leaving 10 to be paid) in three installments during the year. For the word *šattu* see Pognon, *L'inscription de Pavian*, p. 168. — 8. *niš-ru* must have the meaning of "sum" or "debt" in this passage; cf. Tallq. p. 108. It is curious that the simple numeral, two vertical wedges, suffices to denote the "two" persons. — 14. The scribe wrote *apal* instead of *apal-šu ša*; the latter usually precedes the father's name, while the former precedes the family name. Some other reason, however, may have prompted this omission. — 18. Dated in the year 549 B. C., as the two preceding tablets. — 19. The determinative *mat* is omitted as in 14, 27.

Baniatuesagila had loaned her brother, the priest of Ninip, and his

wife her slave Sinunu for 20 shekels wages. Bania was not rich enough to pay the amount immediately, so he paid 10 shekels at once and promised to pay the remainder during the year. Until this agreement had been complied with, the slave of Bania and his wife was to remain as security with his sister. Even among so closely related members of a family legal forms had to be complied with !

## NO. 17.

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*Left Side.*

16



Tablet of a light brown color,  $1\frac{1}{2} \times 2$  inches. The signs are plainly and neatly made. All the available space on the tablet is used for writing, though the lines and the individual signs are well divided. A large round hole in the middle of line 4, extending into line 5, and a small break at the end of line 7, are the only things that mar the perfection of this little tablet. The words "King of Babylon" are found in the middle of the left side.

*Transliteration.*

- 1  $1/3$  (mana) 4 tu kaspi sa Iddin-Marduk  
apal-su sa
- 2 Iki-sa-apla apal Nûr-Sin ina ili
- 3 A-ra-bi amîlu gal-la Iddin-Marduk
- 4 apal Nûr-Sin it-ti-ru i-na(!) arah  
Ululu
- 5 sa sattu 8 kam Nabû-na'id sar Babili
- 6 sa ûmu ina ili-su i-rab-bi
- 7 kaspu sa a-na manzaza u-da-nu-tu ...
- 8 iddin-nu
- 9 amîlu mu-kin-nu Bil-harran apal-su sa
- 10 Mu-sal-lim-mu apal amîlu šangu Na-na
- 11 Tab-ni-i apal-su sa Nabû-aḫi-iddin
- 12 apal amîlu šangu ilu Za-ri-ku u amîlu  
dupsar
- 13 Marduk-musallim apal-su sa Nabû-  
šip-ušur
- 14 apal Aḫa-ba-ni mat Babilu arah Ululu
- 15 ûmu 28 kam sattu 8 kam Nabû-na'id
- 16 sar Babili

*Translation.*

- 1  $\frac{1}{3}$  mana 4 shekels of money which Id-  
dinmarduk, the son of
- 2 Ikishâpla, the son of Nûrsin, from
- 3 Arabi, the slave of Iddinmarduk,
- 4 the son of Nûrsin, will receive in the  
month Ululu,
- 5 of the 8th year of Nabûna'id, King of  
Babylon.
- 6 Every day against him it will increase.
- 7 The money, which for witness (fees)  
was given, (Arabi)
- 8 has given.
- 9 Witnesses: Belharran, the son of
- 10 Musallim, the son of the priest of Nana;
- 11 Tabnê, the son of Nabûahiddin,
- 12 the son of the priest of Zariku; and the  
scribe
- 13 Mardukmusallim, the son of Nabûship-  
usur,
- 14 the son of Ahabâni. Babylon, in the  
month Ululu,
- 15 on the 28th day, in the 8th year of Na-  
bûna'id,
- 16 King of Babylon.

## NOTES.







1. The word *mana* is omitted. — 2. The scribe had written the sign for *i* first, in place of *Nûr*, and then had changed the former to the latter sign. — 3. *Arabi*, I would take as first having denoted the nationality of the slave, (for he is distinctly called *amîlu gal-lu* here,) then the word became a proper name, and we find one *Arabi*, the son of *Bilšunu*, the son of the priest of Šamaš, mentioned in Strass., Cambyses 257, 14. 15. (See also note to *Isaggilai*, 26, 6.) Between lines 3 and 4 *apal-šu ša Iḫi-ša-apla*, his father's name, is omitted, and only the family name is given. This is the reason why we find simply *apal* beginning line 4. His father's name is given in line 2, and the scribe evidently thought it unnecessary to repeat. — 4. *iṭ-ṭi-ru*. Half of the sign *iṭ*, and also half of the *ṭi*, is broken off. No traces are visible. The sign for *ša* must evidently be a mistake for *na*; and as both signs are very common, the scribe might have written the one for the other. — 7. *u-da-nu-tu*. A curious form from *naḏānu*. For forms with final *tu(m)*, see Strass., Nbk. 78, 4; Nabu. 357; 525, 23; &c.; and for preformative *u*, see Strass., Cyr. 26, 9; 170, 7; 337, 12. — 10. *Mu-sal-lim-mu*. The final syllable must be read *mu* and not *šumu*, as an examination of the same name in 25, 7 will show. *ilu Na-na*. See Z. A. III, p. 5; VII, p. 142; Jensen, Kosmologie p. 102; Sayce, Babylonian Religion pp. 260, 282. Compare also Payne Smith, Thesaurus col. 2387; Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer pp. 130. 151 ff; Lagarde, Agathangelus 1887 p. 135; on Sassanide coins, BOR I, p. 166; ZDMG, 44, 669. — 13. *ilu Za-ri-ku*. This god's name is found also in Strass., Cyr. 141, 14; 149, 12; see also 25, 13 of this book. Strassmaier, Verh. des 5ten Intern. Orient. Cong. zu Berlin 1881, B. 42, 32 (p. 134), gives *Za-ar-ri-ku* as the name of a man, taken undoubtedly from the name of the god. — 13. *Nabû-šip-ušur* for *Nabû-šipâ-ušur*, "may Nebo protect the feet." — 15. Dated in the year 547 B. C. — 16. The determinative *mat* and the four small double wedges are omitted before *Babili*.

Iddinmarduk lent his slave *Arabi* 24 shekels of money in the month *Ululu*, which the latter was to return in the same month. As a slave was not held responsible for his actions, but his master, the latter, it would seem, did not wish to risk his money for a longer period. Every single day was to increase the amount; at what rate of interest, we do not know. This daily increase seems especially severe, for a slave could not have been but a poor man. The latter was also required, as an additional curb to his business ambition, to pay the witness fees. With this imposition he seems to have cheerfully complied, according to line 8. After all the payments to be made, and considering the short time that the loan had to run, *Arabi* must have had to contend with great financial embarrassments. Happy he, if he returned the money at the proper time!










## NO. 18.

## FRONT.

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 2    
 3    
 4    
 5    
 6 

## BACK.

7    
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 13 

Tablet of a grayish brown color,  $1\frac{1}{2} \times 1\frac{1}{2}$  inches. The writing is good and the signs are plainly made; with the exception of the last five signs of line 3. These are written so closely together and are so lightly made, that it is difficult to decipher them. On the lower edge are two rows of finger nail impressions, each containing sixteen marks. The lower row, however, is more deeply pressed in.

## Transliteration.

1 9 ũ kaspi Iddin-Marduk apal-šu ſa

## Translation.

1 9 shekels of money Iddinmarduk, the  
son of



2 Iki-ša-apla apal Nûr-sin ina kâtâ	2 Ikishâpla, the son of Nûrsin, from the hands of
3 Pu-na-ni-tum a-di ti-lit-tum ši-na	3 Puuanitum, together with double the amount(?)
4 ša ultu ili mi-ḥir-tu	4 which, in behalf
5 ša Ab-la-da na-da-nu aššat-šu	5 of Ablada, he gave to his wife
6 ina ḥubulli kaspa-šu maḥ-ḥir	6 at interest: his money he has received.
7 ina manzazi ša Tab-ni-i-a	7 In the presence of Tabuêa,
8 apal-šu ša Nabû-aḥi-iddin	8 the son of Nabûahiddin,
9 apal amîlu šangu Ša-maš Nabû-is-kip	9 the son of the priest of Shamash; Nabû-iskip,
10 apal-šu ša Marduk-šum-ibni apal Idanin-Nabû	10 the son of Mardukshumibni, the son of Idaninnabû.
11 Barsiba araḥ Adaru ûmu 12 kam	11 Barsiba, in the month Adar, on the 12 th day,
12 šattu 8 kam Nabû-na'id šar mat Babili	12 in the 8 th year of Nabûna'id, King of Babylon.
13 daḥ-ḥu-tum lâ ba-ši-i	13 A further demand there is not.

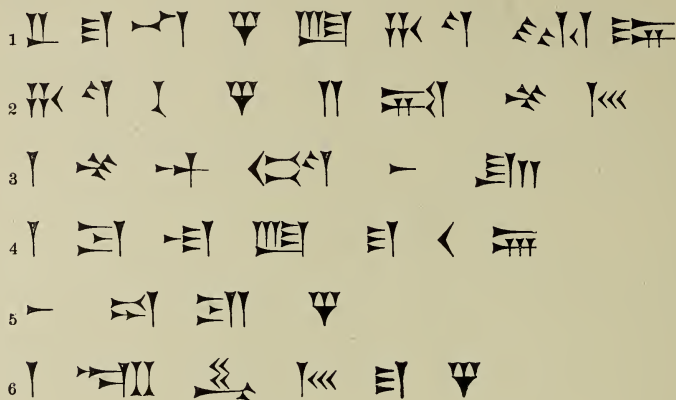
## NOTES.

3. *ti-lit-tum*. The meaning of this word is doubtful. Peiser, *Bab. Ver.* p. 309, translates "Auflage"; and Tallqvist, p. 41, follows him. The word occurs also in the same form in Strass., *Nabn.* 1058, 8. *ši-na* really means "two," but if it must be translated thus, it ought to precede its substantive. — 4. *mi-ḥir-tu* is used as a preposition and means "opposite." Notice the identity of the signs *ḥir* and *tu*. — 5. *na-ta-nu* must be read *na-da-nu*. See Deluge Tablets, l. 187, *tu-ud-da-a at-ta* "thou shalt know." — 7. *manzazi*. For other examples see Talq. p. 103, and Peiser, *Bab. Ver.* LIII, 6. The word in the Deluge Tablets, lines 141 and 143, means "a resting place" (*Haupt, B. A., I, 173*). — 9. The name of the god Shamash is here spelled out, usually the ideogram *tu* is written. — *Barsiba* or "Borsippa," the name of the Babylonian city founded by Nebuchadrezar. Many tablets are dated from this city. See Strass., *Cyr., Inhaltsverz.* p. 14; *Camb., Inhaltsverz.* p. 16; &c. — 12. Hence in the year 547 B. C. — 13. The meaning of *daḥ-ḥu-tum* is uncertain. I would connect it with *daḥû* "to touch," and *dihû* "neighborhood." Its position at the end of the tablet, and the fact that it is used in the phrase in which *rašûtu* is generally used, would give it a meaning similar to "demand."

The sense I derive from the tablet is this: Iddinmarduk has lent Ablada 9 shekels of money, together with a small amount that he gave to the latter's wife. He now receives his money back. The interest on the 9 shekels and on the amount loaned besides, has now become as great as the latter amount. Hence we have the expression *double* amount. The entire sense of the tablet rests upon the supposition that "*telittum*" means "*amount*."

## NO. 19.

## FRONT.



## BACK.



Tablet of a light brown color,  $1\frac{1}{4} \times 1\frac{1}{8}$  inches. The signs are crudely made and much of the space is not used. The lower right hand corner of the reverse is effaced, destroying the word *Babili*, traces of the upper part of which, however, can yet be clearly distinguished. Two rows of finger nail marks are found on the upper side: the first with eight, and the second with thirteen indentations. Undoubtedly the first row also contained thirteen marks, and five of these have been broken off.

## Transliteration.

- 1  $1\frac{1}{3}$  ma-na 4  $\dot{\text{t}}\text{u}$  kaspi  $\text{h}\dot{\text{u}}\text{b}\text{u}\text{l}\text{l}\text{u}$
- 2 kaspi- $\dot{\text{s}}\text{u}$   $\dot{\text{s}}\text{a}$  2 ta  $\dot{\text{s}}\text{a}\dot{\text{n}}\dot{\text{a}}\text{t}\text{i}$
- 3 Iddinmarduk ina  $\dot{\text{k}}\dot{\text{a}}\text{t}\dot{\text{a}}$
- 4 Ba-la- $\dot{\text{t}}\text{u}$  ma-u-ir

## Translation.

- 1  $\frac{1}{3}$  mana 4 shekels of money, the interest
- 2 on his money for two years,
- 3 Iddinmarduk from the hands of
- 4 Balatu has received(?).

5 ina manzazi ša	5 In the presence of
6 Bil-aḫi-iḫi-ša	6 Belahikisha,
7 apal-šu ša Bil-šu-nu	7 the son of Belshunu ;
8 u Bil-apal-iddin apal-šu ša	8 and Belapaliddin, the son of
9 Ī-mid-su araḫ šabaṭu	9 Emidsu. In the month Shabat,
10 ūmu 16 kam šattu 9 kam	10 on the 16 th day, in the 9 th year of
11 Nabû-na'id šar [mat Babili].	11 Nabûna'id, King of Babylon.

## NOTES.

4, *ma-u-ir*. This strange form may come from the root *ma'âru* "to bring," A. & W., K. p. 75*b*. A form *a-a-ri* occurs in Strass., Nabn. 591, 2; 1081, 2. 5; 1097, which may possibly be connected with the same root. Cf. also Sanh. II, 61; IV, 41; Assarh. II, 2; III, 2. It must mean something like "to receive," as the sense here demands. — 5. *manzazi*. Consult note to 18, 7. — 9. As no mention of a city is made, we are led to infer that Babylon is meant. — 10. This tablet is therefore dated in the year 546 B. C.

Balatu has loaned a certain sum of money from Iddinmarduk and now, at end of two years, he brings the interest,  $\frac{1}{3}$  mana and 4 shekels. Or, as a mana contains 60 shekels, he brings 24 shekels. We are not told the rate of interest in this case; and as the latter varied greatly from exorbitant to insignificant rates, we are entirely in the dark, how much the sum of money loaned amounted to.

## NO. 20.

## FRONT.

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## BACK.

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Tablet of a light gray color,  $1\frac{1}{2} \times 1\frac{1}{4}$  inches. The signs are very indistinct, as if made by a dull stylus. The left edge is not inscribed, otherwise all the available space is used. The only serious imperfection is a small round hole in line 11 of the reverse, breaking out the signs for *Bani-ia*. A few other unimportant lacunae occur in lines 14 and 15.

## Transliteration.

1 4 𐎶 kaspi ša Nabû-balaṭ-iddin  
2 mâr-šu ša Šil-la-a mâr ša  
3 Na-ši-ir-na-a ša ina ili Nabû-aḥi-iddin  
4 apal-šu ša Šu-la-a apal Î-gi-bi  
5 ûmu 24 kam ša araḥ Šabaṭu i-nam-din  
6 pa-ri-ri-is al-pa siparra  
7 ša Mu-ši-zib-Bil a-na  
8 Nabû-aḥi-iddin id-di-nu  
9 amîlu mu-kin-nu Nabû-iddin apal-šu  
ša  
10 Mu-ši-zib-Bil apal Na-ši-i-Nabû-apla

## Translation.

1 4 shekels of money of Nabûbalatiddin,  
2 the son of Sillâ, the son of  
3 Nashêrnâ, which he is to receive from  
Nabûahiddin,  
4 the son of Shulâ, the son of Egibi.  
5 On the 24th day of the month Shabat  
he will give  
6 the sheep(?), the ox, (and) the copper,  
7 which Mushezibbel to  
8 Nabûahiddin gave.  
9 Witnesses: Nabûiddin, the son of  
10 Mushezibbel, the son of Nashênabûapla;

11 Iddin-Nabû apal-šu ša [Bani-ia] apal Du-ub-bi	11 Iddinabû, the son of Bania, the son of Dûbbi;
12 u amîlu dupsar Nabû-aḫi-iddin apal-šu ša	12 and the scribe Nabûahiddin, the son of
13 Šu-la-a apal I-gi-bi Babilu	13 Shulâ, the son of Egibi. Babylon,
14 araḥ Šabaṭu ûmu 23(?) kam šattu 9 kam	14 in the month Shabat, on the 23rd day, in the 9th year of
15 Nabû-na'id šar mat Babili.	15 Nabûna'id, King of Babylon.

## NOTES.

2. *mâru* and *aplu* are used indiscriminately in the Contract Tablets. — 3. The sign for *ša* is a little peculiar. We generally find *two* small vertical wedges above one heavy vertical wedge, here we have only *one*. I have printed three in other cases, because my type did not contain the sign with two, and because it is more easily recognized. — 6. *pa-ri-ri-is* I would connect with *parratu* "a female sheep" (Tallqvist, p. 117; Delitzsch, *Assyr. Stud.* p. 166). The word, however, if read correctly, must be classed among the unknown. — 11. Without doubt *Bani-ia*, as the first signs show. There is room for only two signs. — 13. The form of *gi* is curious. The other parts of the sign the scribe must have forgotten, as such a sign was not in use among the Babylonians. On tablet 30, lines 2 and 3, of this book, we find it written in the form of a single vertical wedge. The size of the break in this line will admit of but two more vertical wedges. — 14. Tablet dated in the year 546 B. C., as the preceding.

Nabubalatiddin has lent Nabuahiddin 4 shekels of money. The latter being unable to pay, agrees to give instead of cash payment the sheep, the ox, and the copper utensils just given to him by Mushezibbel, one of his debtors. *Alpu* is the general name for cattle; he therefore might have promised a calf or a cow.

## NO. 21.

## FRONT.





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[illegible]

*BACK.*

14 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

15 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

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17 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

18 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

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21 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

22 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

Tablet of a dark yellow color, shading to black at the lower right hand corner of the obverse. Size: 2 x 2¾ inches. At the end of the tablet there is a considerable space (¾ inch) not used. Also between lines 10 and 11, the scribe has left a large space. None of the four edges are written upon. The upper edge of the obverse is broken off at the two corners, the larger break being on the right side. The extreme right of the obverse is also damaged in many places. The signs are large and beautifully made; and the lines are well spaced.

<i>Transliteration.</i>	<i>Translation.</i>
1 . . . . šum-ukin-na mâr-šu ša Iddin- . . . .	1 . . . . shumukinna, the son of Iddin- . . . .
2 ina ħu-ud lib-bi-šu Kal-ba-a mâr-šu	2 in the pleasure of his heart, Kalbâ, the son of
3 [ša] Ia-ħa-ta ša Natû-aĥi-iddin-na [mâr-šc]	3 Iabata, — whom Nabûahiddinna, the son of
4 ša Naĥû-aĥi-iddin-na ul-tu ši-ĥi-i	4 Nabûahiddinna, from smallness
5 u-ab-bu-šu u li-nad-nu	5 had made him great, and had indeed given
6 u ša iĥ-bu-šu a-na Natû-aĥi-iddin-na	6 also what he had promised him, — to Nabûahiddinna,
7 mâr-šu ša Šc-la-a apal Í-gi-bi	7 the son of Shulâ, the son of Egibi,
8 a-na mâr-u-tu id-di-in	8 for adoption gave.
9 Kal-ba-a mâr ša Nabû-aĥi-iddin-na	9 Kalbâ, the son of Nabûahiddinna,
10 šu-u	10 is he.
11 amîlu mu-kin-nu Lu-uš-a-na-nû-ri- Marduk	11 Witnesses: Lûsanânûrimarduk,
12 mâr-šu ša Ki-rib-ti apal Í-gi-bi	12 the son of Kiribtî, the son of Egibi;
13 Marduk-iddin amîlu IB-bani	13 Mardukiddin, the carpenter,
14 apal-šu ša Marduk-ipi-iš	14 the son of Mardukepêšh,
15 apal Zir-ai Iddin-na-Nabû	15 the son of Zirai; Iddinnanabû,
16 mâr-šu ša It-na-a	16 the son of Ibnâ,
17 apal Da-bi-bi	17 the son of Dabibi;
18 u amîlu dupsar Arad-Marduk apal-šu ša	18 and the scribe Aradmarduk, the son of
19 Rib-ti-ia apal amîlu i-maš Bil	19 Kibtîa, the son of the priest of Bel.
20 mat Babilu araĥ Samna-am-a	20 Babylon, in the month Marcheshwan,
21 ûmu 4 kam šattu 10 kam	21 on the 4th day, in the 10th year of
22 Nabû-na'id šar mat Babili.	22 Nabûna'id, King of Babylon.

## NOTES.

1. The name does not occur again on the tablet; we therefore cannot supply the missing links. — 3. That the son bears the same name as his father is very rare. The break at the end of the line will admit of only the two signs *apal* and *šu*. — 4. 5. "From smallness had made him great" is an expression for which I can find no parallel in any

contract tablet. The sense, however, is very plain. Kalbâ had been a slave, and Nabûahiddin adopted him, thus making him a free man, and giving him all the privileges that freedom implied. This was, indeed, a leap from smallness to greatness. — 5. *li-nad-nu* with the precative *li*. This occurs often. — 6. This Nabûahiddin must be the father, the one mentioned in line 4. — 8. *mâ-ûtu* is the term regularly used to signify "adoption." — 9. 10. These lines give the gist of the whole tablet. It is a quaint sentence and is entirely to the point. — 13. *IB-bani* "carpenter," a provisional translation. — 19. *i-maš* is an ideogram. The name of this scribe occurs also in 25, 17. But here his family name is given as *apal amîlu šangu Bil*, thus proving conclusively that *i-maš* is a synonym of *šangu*, and possibly ought to be read *šangu*. For other passages where it occurs, see Tallq. p. 45. — 20. It is curious to note how the name of the month Marcheshwan is spelled out. The first of the three signs is deemed sufficient in nearly all the other cases where the name occurs. Cf. 15, 14; 27, 4. 5. — 21. Dated in the year 545 B. C.

Nabûahiddin had become possessed of Kalbâ, the slave of Nabu(?)shumukin. He himself had no issue, and was thus led to adopt the slave, to whom he had undoubtedly taken a fancy. In order to do so, he had to obtain the consent of Kalbâ's former master, so that no stain might remain upon his character or his social standing. This course would also effectually prevent all legal proceedings for reclaiming the slave on the ground that he belonged to the king, that he had never been properly sold, or for any other real or fictitious reason.

It was a common custom among the ancient Babylonians, if they were childless, to adopt worthy slaves. And if we remember that many noble and educated men of neighboring nations were reduced to slavery by the frequent and merciless raids of the Babylonian kings, and were brought to Babylon for sale, we shall not at all be surprised to find these taken into Babylonian families and there adopted.

## NO. 22.

### FRONT.



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9 𠂇 𠂇 𠂇 𠂇 𠂇 𦣻 𠂇 𦣻 𠂇 𠂇

*BACK.*

[illegible]

Tablet of a grayish brown color, 1½ x 2¾ inches. The upper right hand corner of the obverse is broken off, destroying the end of the first two lines, and also the last sign of the last line of the reverse. All the signs, however, can be easily supplied. The writing is clear, and the signs distinct and well-made. The left side alone bears no inscription.

<i>Transliteration.</i>	<i>Translation.</i>
1 1/3 ma-na 5 ū kaspi ša [Itti-Marduk-balaṭu]	1 1/3 mana 5 shekels of money which Itti-mardukbalatu,
2 apal-šu ša Nabû-aḫi-iddin apal Ī-[gi-bi]	2 the son of Nabûahiddin, the son of Egibi,
3 ina ili Arad-Marduk apal-šu ša Marduk-itī-ir	3 is to receive from Aradmarduk, the son of Mardukêter,

4 apal amīlu ša-kan a-ḫi-šu ina araḥ Airu kaspā.a.an	4 the son of the governor of his portion. In the month Air in cash
5 1/3 ma-na 5 ṭu u ḫubulla-šu i-nam-din	5 the ⅓ mana 5 shekels and its interest he will give.
6 Mi-ša-tum gal-lat-su maš-ka-nu	6 Misatum, his slave, is the security
7 ša Itti-Marduk-balaṭu a-di ili ša Itti- Marduk-balaṭu	7 of Ittimardukbalatu until that Ittimar- dukbalatu
8 kaspā-šu i-šal-li-mu Nabû-u-šu-da- kâtâ	8 his money has received. Nabûshuda- kâtâ,
9 marat-su ša Ta-kan-Gu-la	9 the daughter of Takangula,
10 apal amīlu ḫipu ši-na i-ṭi-ru ša kaspi	10 the son of the guardian also shall re- ceive what of money
11 na-ša-a-ta amīlu mu-kin-nu Ri-mut	11 she did lend. Witnesses: Rimut,
12 apal-šu ša Ai apal Arad-Nirgal	12 the son of Ai, the son of Aradnergal;
13 Ri-dal-Šamaš apal-šu ša Iṭir-Marduk	13 Ridalshamash, the son of Etermarduk,
14 apal Ipi-is-īlu Zir-ûtu apal-šu ša Nabû- zir-irba	14 the son of Epeshilu; Zirûtu, the son of Nabûzirirba;
15 u amīlu dupsar Itti-Marduk-balaṭu apal-šu ša Arad-Bil	15 and the scribe Ittimardukbalatu, the son of Aradbel.
16 mat Babilu araḥ Adaru ûmu 10 kam	16 Babylon, in the month Adar, on the 10 th day,
17 šattu 10 kam Nabû-na'id šar mat Babili	17 in the 10 th year of Nabûna'id, King of Babylon.

## NOTES.

4. amīlu šakan aḫi-šu may mean "a governor set over a certain portion of the empire with undisputed control." The word aḫu is often used to signify "portion, half." Consult Tallq. p. 35; Peiser, Eab. Ver. p. 312a; Strass. in Verhand. des 5 ten Intern. Orientalist. Congr. zu Berlin 1881 p. 324b. — 5. "Its" interest, that is, the interest on the ⅓ mana and 5 shekels. — 7. adi ili ša "until." — 8. Nabû-u-šu-da-kâtâ. Cf. Bruno, Class. List 11262. — 10. amīlu ḫipu. Tallqvist on p. 122 gives a number of meanings for this word, and many passages where it occurs. — našâta, lit. "brought," then, "lent." — 14. 15. Zirûtu and Itti-Marduk-balaṭu both lack their family names. — 17. Therefore dated in the year 545 B. C., as the preceding tablet.

Ittimardukbalatu has lent Aradmarduk 25 shekels which the latter promises to return with interest during the month Airu (May). Until this payment is made, Ittimardukbalatu retains a female slave of Aradmardukbalatu as security. Nabushudakata is also to receive back the money she loaned, evidently, to Aradmarduk. The former, because she is mentioned on this tablet together with Ittimardukbalatu, and bears





## LEFT SIDE.

15 

16 

Tablet of a brown color,  $1\frac{1}{4}$  x 2 inches. The signs are plainly written, excepting the name in the first line. It seems as if something had been broken off in the beginning of line 16. As the sense is complete, however, the part effaced may not have contained any writing.


## Transliteration.

- 1  $1\frac{1}{2}$  ma-na kaspi ša Nabû-rîmu-lip-tum  
 2 mâr-šu ša Šu-zu-bu  
 3 amîlu rab.ka-a-ri ša šarri  
 4 ina ili Nabû-ahi-iddin  
 5 amîlu dainu mâr-šu ša Šu-la-a  
 6 apal I-gi-bi ina araḥ Adaru  
 7 i-nam-din  
 8 amîlu mu-kin-nu Šu-la-a  
 9 mâr-šu ša Iḫi-ša-apla apal Iddin-Bil  
 10 Iddin-Mar-duk apal-šu ša Bil-šum-išku-un  
 11 apal amîlu ḫîpu Na-din dup-sar  
 12 mâr amîlu IR.ŠAL.TAB(?) ŠA mat Babilu  
 13 araḥ Šabaṭu ūmu 2 kam šattu 11 kam  
 14 Nabû-na'id šar mat Babilu  
 15 ri-ḫi-it  $2\frac{1}{2}$  ma-na kaspi  
 16 ..... lâ i-ša šarri

## Translation.

- 1  $\frac{1}{2}$  mana of money which Nabûremu-liptum,  
 2 the son of Shuzubu,  
 3 the *rabkari* of the king,  
 4 is to receive from Nabûahiddin,  
 5 the judge, the son of Shulâ,  
 6 the son of Egibi; in the month Adar  
 7 he will give (it).  
 8 Witnesses: Shulâ,  
 9 the son of Ikishapla, the son of Iddin-bel;  
 10 Iddinmarduk, the son of Belshumishkun,  
 11 the son of the guardian; Nadin the scribe,  
 12 son of the ..... Babylon,  
 13 in the month Shabat, on the 2nd day, in the 11th year of  
 14 Nabûna'id, King of Babylon.  
 15 The remainder  $2\frac{1}{2}$  mana of money  
 16 ..... does not belong to the king.

## NOTES.

3. amîlu rab.ka-a-ri. This was the official appointed by the government to see that the weights and measures of the merchants were of correct legal size. *kâru* means a dry measure; it is the  of I Kings iv:22. In Ezek. xlv:11 it is also used as a liquid measure. For other instances where this official is mentioned see Tallq. p. 79. — 4. This Nabûahiddin is mentioned also in 12, 7. 9. 15. — 11. amîlu ḫîpu; cf. 15, 10 and note. dupsar.

Naburemuliptum has loaned Nabualhiddin  $\frac{1}{2}$  mana, which the latter promises to pay back in the month Adar (March). Naburemuliptum must have belonged to the household of the king, and the  $\frac{1}{2}$  mana must have been loaned from the king's funds ; for, in lines 15 and 16, we find a remainder mentioned which did not belong to the king, but was the private property of Naburemuliptum. The fact that there is no statement to the effect that the  $\frac{1}{2}$  mana belonged to the king, is no proof; for Naburemuliptum had lent the money, and he alone was responsible for its return. He also, undoubtedly, kept a private account of his loans and disbursements for the king. The attributes in lines 3, 5, 11, and possibly 12, show that the contracting parties must have been of high standing, and render the above explanation of the tablet very probable.

*FRONT.*

[illegible]



9 [amīlu mu-kin-nu] Bil-apal-iddin apal-šu ša	9 Witnesses: Belapaliddin, the son of
10 Nabû-[iddin(?) ] apal Rammân-šum-iddin	10 Nabûiddin, the son of Rammânshum-iddin;
11 Nabû-iddin apal-šu ša Zir-ukin apal	11 Nabûiddin, the son of Zirukin, the son
12 ša amīlu šangu Gula Bil-apal-iddin	12 of the priest of Gula; Belapaliddin,
13 amīlu dupsar apal-šu ša Dah-ḫi-ša(?) apal Nabû-lit-su	13 the scribe, the son of Dahhisha, the son of Nabûlitsu.
14 Babilu arah Šabaṭu ūmu 12 kam	14 Bablylon, in the month Shabat, on the 12th day,
15 šattu 11 kam Nabû-na'id	15 in the 11th year of Nabûna'id,
16 šar mat Babili	16 King of Babylon.

# NOTES.

3. Nabû-ban-aḫa. Peiser in his *Babyl. Ver.* wrongly transcribes this name Nabû-ban-zir. The last sign never has the meaning : zîru "seed." Strass. in his *Camby.* correctly transcribes Nabû-ban-aḫu (2, 13; 309, 11; 388, 17). — 4. The rate would therefore be 12 shekels a year on one mana, or 20 per cent. The form ma-ni-i is generally used in this connection. For other examples see Tallq. p. 96 and Peiser *Babyl. Ver.* p. 319b. — 9. amīlu mu-kin-nu is evidently demanded by the sense. — 10. Nabû-iddin. Traces of the iddin can be distinctly seen. — 11. The šu at the end of the line is either omitted or written so lightly as to escape detection. — 13. Dah-ḫi-ša. I doubt whether this name is read correctly. — 14. The mat before Babili is omitted as in 14, 27; 16, 19. — 15. Dated in the year 544 B. C., as the preceding tablet.

Iddinmarduk had loaned Nabubanaha 3 mana through the agency of Belrimanni. This money was to bear interest monthly, and consequently monthly payments are demanded. Belrimanni seems to have been a man like the modern real estate agent. He gives a receipt for the money intrusted to him to Iddinmarduk, and receives one from Nabubanaha, to whom he had given the money; here his responsibility ends. He doubtless received a commission commensurate with the service he had performed for Iddinmarduk from the latter. This we might find recorded upon another tablet.

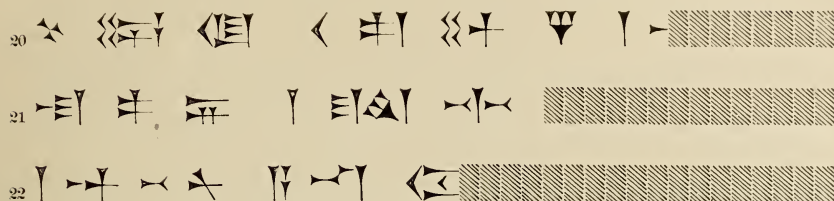
## NO. 25.

### FRONT.

1 < I MEI W K A I W - < I - I







Tablet of a dark gray color, 2 x 2½ inches. The left side is smooth and flat, and contains no writing. In general, the writing upon the tablet is plain, only in some places it is worn away to such a degree that decipherment is impossible. The upper left hand corner of the obverse, as well as of the reverse, is entirely broken off. At the end of the tablet there is also a bad break, but this probably contained only a few signs. Line 11 is just on the lower edge, which it completely fills.

<i>Transliteration.</i>	<i>Translation.</i>
1 11 ʔu kaspi ša ina pân ..... [apal-šu]	1 11 shekels of money which are to be received from ....., the son
2 ša Id-da-a 9 ʔu kaspi ša [ina pân]	2 of Iddâ, (and) 9 shekels of money which are to be received from
3 Nabû-zir-iḫi-ša apal-šu ša Šakan-šum Iddin-Marduk	3 Nabûzirikîsha, the son of Shakanshum, — Iddinmarduk,
4 apal-šu ša Iḫi-ša-apla a-na ili i-ti-li	4 the son of Ikîshâpla, upon (his) account are made out;
5 1/3 ma-na kaspi ša ina pân Ri-mut apal-šu ša	5 ⅓ mana of money, which is to be received from Rimut, the son of
6 Nabû-ukin-apla Í-a-na-šir apal-šu ša	6 Nabûkinapla, — Eanasir, the son of
7 Mu-sal-li-mu a-na i-li i-ti-li	7 Musallim, upon (his) account is made out;
8 ka-ru-u ša ka-pak-i A-ša-a-na-šad ša-bit	8 a measure of ..... Ashânashad took;
9 Arad-Marduk ša ka-ri-šu-nu an-us-ti-nu	9 Aradmarduk according to their measures .....
10 .... širi 15 ʔu kaspi ša ina pân Rad-ši-.....	10 ..... of land; 15 shekels which are to be received from Radshi .....
11 u gal-la ša Nabû-ri-man-ni .....	11 and the slave of Nabûrimanni ..... (and)
12 5 ʔu kaspi ša ina pân Tab-ni-ḫi	12 5 shekels of money which are to be received from Tabnêa,
13 apal amîlu šangu ilu Za-ri-ḫu a-ḫa-a-ta-šu-nu	13 the son of the priest of Zariku, are their shares.
14 amîlu mu-kin-nu Marduk-iṭi-ir apal-šu ša	14 Witnesses: Marduketêr, the son of

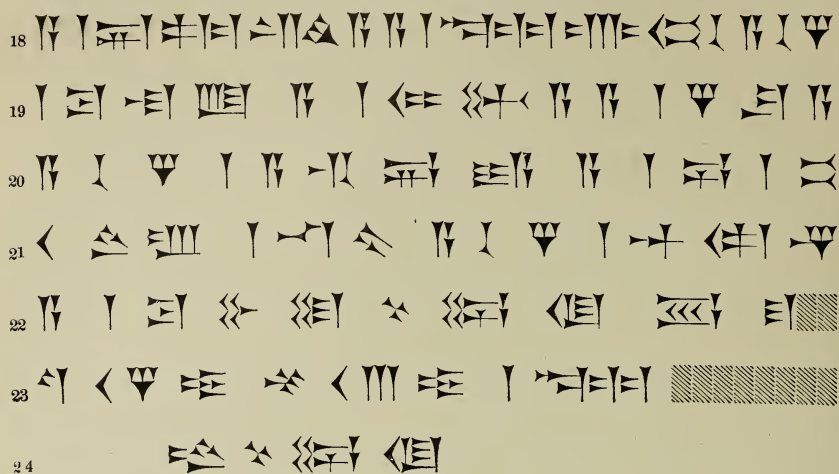
15 Rimut apal Arad-Nirgal Nabû-iriš	15 Rimut, the son of Aradnergal; Nabû-eresh,
16 apal-šu ša Tab-ni-i-a apal Aha-ba-ni	16 the son of Tabnêa, the son of Ahabâni;
17 u amilu dupsar Araç-Marduk apal-šu ša Bit-ti-ia	17 and the scribe Aradmarduk, the son of Bittia,
18 apal amilu šangu Bil mat Babilu arah Dûzu	18 the son of the priest of Bel. Babylon, in the month Dûzu,
19 ûmu 24 kam šattu 11 kam Nabû-na'id šar	19 on the 24th day, in the 11th year of Nabûna'id, King
20 mat Babili 10 gur šī.bar ša.....	20 of Babylon. 10 measures of grain, which
21 la-pa-ni It-ti-..... [apal(?)]	21 is to receive from Itkin....., (the son of)
22 Bil-našir a-na .....	22 Belnasir for .....

## NOTES.

1. *ina pân* is here equivalent to *ina muḫḫi* or, as I prefer to read, *ina ili*. It means "in the service of," and then in an extended sense, "to be received from." See Tallq. p. 115, *pânu*, 3. — 8. A very difficult line. *ka-ru-u* I take to mean "measure," though that word is generally written *kârû* (cf. Tallq. p. 79) and not *karû*. But then the Greek *κόρος* has both vowels short, showing that the pronunciation must have varied. *ka-pak-i* can possibly be some variety of grain, the general term for which, *šī.bar*, the scribe mentions in line 20. — 9. *an-us-ti-nu* can only be a provisional reading. — 10. *gi-ri*. Aradmarduk must therefore have received his share in real estate. — 13. *a-ha-ta-šu-nu*. This form is found also in Strass., Nabn. 572, 10; 653, 9; and Nbk. 300, 7. — Dated in the year 544 B. C. — 20. The scribe had forgotten to insert the three lines 20-22 in their proper place in the body of the writing, therefore, in order not to omit them entirely, he adds them as a postscript here at the end. — 21. *la-pa-ni* is the exact equivalent of the Hebrew לַפְנֵי. For other examples see Tallq. pp. 89, 90; Peiser, Bab. Ver. CXXX, 19; S. A. Smith, Keilschrifttexte Assurbanipals III, p. 59; and Del., Assyr. Gram. p. 224.

The explanation of this tablet is easier than its translation. Very likely the tablet has reference to proceedings in some law court. A certain amount of money and grain, perhaps an inheritance, is divided among Iddinmarduk, Eanasir, Ashanashad, Aradmarduk, and finally two other persons, whose names are broken off. Iddinmarduk gets 20 shekels; Eanasir, also 20; Ashanashad, a measure of some substance, the value of which probably also amounted to 20 shekels; Aradmarduk takes his share *according to their measures*, that is, 20 shekels worth, in real estate; then the first nameless person receives his 20 shekels, 15 from Radshi..... and the slave of Naburimanni, and 5 from Tabnea; finally, Itti..... pays to the last creditor the latter's 20 shekels in grain.





## LEFT SIDE.



Tablet of a dark amber color shading to black,  $1\frac{1}{2} \times 2\frac{3}{4}$  inches. The signs are well made, and cover the entire surface of the tablet. Both corners of the right side are broken off, rendering lines 1, 10-15, 22, and 23 incomplete. This tablet undoubtedly belongs to the reign of Nabuna'id, as the break in line 23, though large in extent in the above text, will admit of but one sign on the tablet.

## Transliteration.

- 1  $1\frac{1}{2}$  ma-na 6  $\frac{1}{2}$  kaspi ša Itti-Marduk-  
.....-balaṭu  
2 apal-šu ša Nabû-aḫi-iddin apal ĩ-gi-  
bi  
3 ina ĩli Na-din apal-šu ša Nirgal-iṭir  
4 apal Ba-bu-tu u Nu-ub-ta-a aššat-šu  
5 marat-su ša Nabû-mu-ši-ni-ud-da  
6 apal ĩ-sag-gil-ai ina lib-bi  
7 ša  $1\frac{1}{3}$  ma-na 6  $\frac{1}{2}$  kaspi ša arḫa ana  
ĩli  
8 1 ma-ni-ĩ 1  $\frac{1}{2}$  kaspi ina ĩli-šu-nu

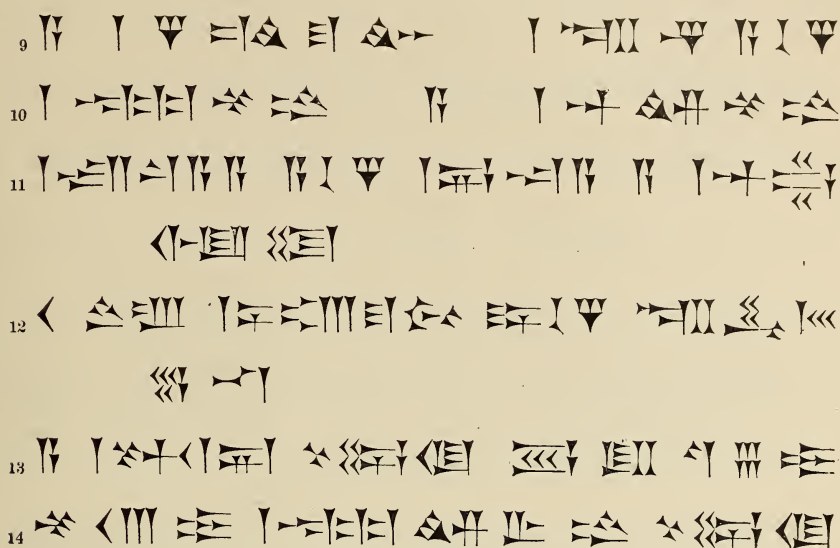
## Translation.

- 1  $\frac{1}{2}$  mana, 6 shekels of money, which It-  
timarduk . . . balatu,  
2 the son of Nabûahiddin, the son of Egi-  
bi,  
3 is to receive from Nadin, the son of  
Nergaletêr,  
4 the son of Babutu and Nûbtâ, his wife,  
5 the daughter of Nabûmusheniudda,  
6 the son of Esaggilai. Thereupon  
7  $\frac{1}{3}$  mana, 6 shekels of money every month  
at the rate of  
8 (upon) 1 mana 1 shekel of money, against  
them









Tablet, on obverse, of a light brown color shading to dark brown; on reverse, from dark brown to almost black. The signs are distinct and prettily made. Size:  $1\frac{3}{4} \times 2\frac{1}{4}$ . The sides are free from writing, excepting the right side, which contains a few signs of lines prolonged from the reverse.

<i>Transliteration.</i>	<i>Translation.</i>
1 $1\frac{1}{2}$ ma-na kaspi ša Itti-Marduk-balaṭu apal-šu ša	1 $\frac{1}{2}$ mana of money which Ittimarduk- balatu, the son of
2 Nabû-aḫi-iddin apal A-ba-ba-ti-la	2 Nabûahildin, the son of Ababatila,
3 ina ili La-a-ba-ši apal-šu ša Zi-ri-ia	3 is to receive from Lâbashi, the son of Ziria,
4 apal Na-ba-ai ina araḥ Samna ina-ad- din	4 the son of Nabâ; in the month Mar- cheswan, he will give (it).
5 ki-i ina araḥ Samna lâ id-i-nu	5 If in the month Marcheswan he does not give (it),
6 ša arḥa ina ili 1 ma-ni-i 1 ṭu kaspi	6 every month (at the rate of) upon 1 ma- na 1 shekel of money
7 ina ili-šu i-rab-bi	7 against him it shall increase.
8 amlu mu-kin Ri-mut-Bil apal-šu ša Bil-Marduk	8 Witnesses: Rimutbel, the son of Bel- marduk,
9 apal Ša-am-ma' Bil-iṭir apal-šu ša	9 the son of Shâmma' ; Beletêr, the son of
10 Nabû-šum-uṣur apal Rammânu-šum- uṣur	10 Nabûshumusar, the son of Rammân- shumusar;
11 Su-ka-ai apal-šu ša Kal-ba-a apal Babu- u-tu	11 Sukâ, the son of Kalbâ, the son of Ba- bûtu;







4 apal-šu ša Nabû-itti-apli apal Hu-pu-u šimu	4 the son of Nabûittiapli, the son of Hu-pû, (his) price
5 ina kâtâ Itti-Marduk-balaṭu apal-šu ša Nabû-aḫi-iddin	5 from the hands of Ittimardukbalatu, the son of Nabûahiddin,
6 apal Ī-gi-bi ma-ḫir	6 the son of Egibi, received.
7 i-pu-uš-ša duppa ša KI.LU libittu gi-nu-u u gišimmaru	7 They made a tablet concerning . . . . ., bricks, offerings, and date palms,
8 a-di u.an.tim ša Nabû-aḫi-iddin	8 together with a receipt for Nabûahiddin.
9 it-ti a-ḫa-miš ul bal-tu-u	9 With one another not will they live.
10 amīlu mu-kin-nu Iddin-Marduk apal-šu ša	10 Witness: Iddinmarduk, the son of
11 I-ki-ša-apla apal Nûr-Sin	11 Ikîshâpla, the son of Nûrsin;
12 Nabû-iddin apal-šu ša Bil-idanin apal amīlu ni-ṣur-gi-na	12 Nabûiddin, the son of Belidanin, the son of the . . . . . man;
13 u amīlu dupsar Iddin-na-ḫu-nun-ṭi-iš-Marduk	13 and the scribe Iddinnahununtishmarduk,
14 apal-šu ša Nabû-naṣir apal amīlu ni-ṣur-gi-na	14 the son of Nabûnasir, the son of the . . . . . man.
15 mat Babilu araḥ Nisannu ūmu 14 kam	15 Babylon, in the month Nisan, on the 14th day,
16 šattu 14 kam Nabû-na'id	16 in the 14th year of Nabûna'id,
17 šar mat Babili	17 King of Babylon.

## NOTES.

1. i-ṭi-ru must be a substantive here, as the sense and every like construction demand. — 2. i-tir-tum, from the same root as the preceding, though a change in the first vowel has occurred. This form is also found in Strass. Nabn. 610, 17; 720, 15; Peiser, Bab. Ver. XLIII, 17; LXXI, 7. — Ša-aš-Bil-ṭi: we would expect Ša-aš-Bi'-iṭ. The last sign, however, is indistinct on the tablet. — 4. Nabû-itti-apli: "May Nebo be with the sons." — 7. i-pu-uš-ša is in form the 3rd person plural feminine of the preterite. But there is no reason why the feminine should be used. I would again, as in 11, 6, regard it as a mistake that has crept into this the colloquial language of Babylon. It will be seen at the first glance how much the different cases are confounded, especially in the contract tablets. The Babylonian at this stage resembles the Middle Arabic, where the pronunciation of the final vowels was often kept, but where, in four cases out of five, the wrong ending was used, leading, in the end, to the dropping of all final vowels. KI.LU may perhaps be an ideogram for šinu "sheep." gi-nu-u is taken by Tallqvist (p. 62) to mean "sacrifices, offerings." Peiser (Bab. Ver. pp. 258 and 289) takes it as equivalent to alpi "cattle." See also Jeremias, B. A. I. p. 279. — 9. bal-tu-u: from balâṭu. As the ṭ and the t were almost identical in pronunciation, the scribe evidently did not make the distinction in this case. Tallqvist, on page 57 of his valuable little book, gives a word



[illegible]

*BACK.*

12 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝

26 I [signs] [signs] [signs] [signs] [signs] [signs] [signs] [signs] [signs] [signs]

LEFT SIDE.

27 [signs] [signs] [signs] [signs] [signs] [signs]

28 [signs] [signs] [signs] [signs] [signs] [signs]

29 [signs] [signs] [signs] [signs] [signs] [signs]

30 [signs] [signs] [signs] [signs]

Tablet of a dark gray color,  $1\frac{1}{2}$  x  $2\frac{1}{4}$  inches. The signs are very lightly made and closely written. In fact, the whole tablet is one conglomeration of signs, there being no space anywhere left unused. The scribe evidently sought to crowd as much as possible on the small piece of clay. On the right side, in some places, very little can be distinguished, as the signs are almost completely rubbed off. There is, however, but one break on the tablet, and this is in line 18, where the determinative for *woman* is broken out. The other lacunæ are caused by the rubbing off of the signs. The fact, that the scribe sought to crowd so long a text on so little space, accounts for the omission of many of the signs that must be supplied in order to make sense.

Transliteration.

Translation.

1 Ša-an-na-a Ku-up-pu-ut-tum	1 Shānnā, Kūppūtum,
2 u Tab-lu-ṭu a-mi-lut-tum ša Itti-Marduk-balaṭu	2 and Tablutu, the slaves which Ittimardukbalatu,
3 apal-šu ša Nabû-aḫi-iddin apal Í-gi-bi	3 the son of Nabûahiddin, the son of Egi-bi,
4 ina ḳâtâ Bil-iddin apal-šu ša Ba-ni-ia apal Nîrgal-uşur	4 from the hands of Beliddin, the son of Banîa, the son of Nergalusur,
5 a-na kaspi i-pu-šu u Ri-šar-[tum]	5 for money received. And Rishartum (and)
6 Ni-lat-tum marat-su ša Arad-Bil apal Iḳbi-[Marduk(?)]	6 Nilattum, the daughter of Aradbel, the son of Ikbimarduk,
7 u Bil-iddin apal-šu ša Ba-ni-ia apal Ri-šar-tum	7 and Beliddin, the son of Banîa, the son of Rishartum,
8 kaspā šima pi-ša-an-na u Ku-up-pu-ut-tum	8 for money, an equal price, and Kūppūtum
9 a-na Itti-Marduk-balaṭu id-di-nu u	9 to Ittimardukbalatu gave; also
10 Tab-lu-ṭu marat-su Ša-an-na-a	10 Tablutu, the daughter of Shānnā,

11 a-di-i kaspi-šu id-din Itti-Marduk-balaṭu	11 together with his money (that) he gave, Ittimardukbalatu
12 u-maš-ši-ru adi ili na-[aš-ut-tu]	12 left behind, until the bidding
13 ša-ṭa-ra ša Nabû-balaṭ-su-iḫbi apal-šu ša	13 in writing of Nabûbalatsuikbi, the son of
14 Bani-ia apal Ri-šar-tum iṭ-bal	14 Bania, the son of Rishartum, he will bring.
15 Itti-Marduk-balaṭu ni-si-su i-kat-lul	15 Ittimardukbalatu his bidding has fulfilled.
16 Ša-an-na-a u Ku-up-pu-ut-tum a-na	16 Shânnâ and Kûppâtum for
17 ši-da-tum ul i-šar-ra-ku a-na kaspi	17 a present not will he present (or) for money
18 ul i-nam-di-nu Ša-an-na-a u [Ri]-šar-tum	18 not will he sell. Shânnâ and Rishartum
19 Itti-marduk-balaṭu ki-i u-tir ša ri-iḫ-ti	19 Ittimardukbalatu, when he returns what remainder (there is),
20 Bil-iddin u Ni-lat-tum ummi-šu it-ta-din	20 (to) Beliddin and Nilattum, his mother, he will give.
21 Ni-lat-tum pu-ut Ša-an-na-a u	21 Nilattum the receipt (concerning) Shânnâ and
22 Ku-up-pu-ut-tum na-ša-a-tum	22 Kûppâtum will bring.
23 amîlu mu-kin-nu Bil-di-ḫir apal-šu ša .....	23 Witnesses: Beldiḫir, the son of .....,
24 apal Nab-iḫ-bi Ardi-ia apal-šu ša Iti- .....	24 the son of Nabikbi; Ardia, the son of Itti.....,
25 apal amîlu šakânu Iddin-Nabû apal-šu ša Šal-a apal .....	25 the son of the overseer; Iddinnabû, the son of Sala, the son of .....
26 Itti-Nabû-balaṭu amîlu dupsar apal-šu ša Mardukiddin	26 Ittinabûbalatu, the scribe, the son of Mardukiddin,
27 apal Bil-i-ṭi-ru	27 the son of Beleteru.
28 Babilu araḫ Nisannu ûmu 20 kam	28 Babylon, in the month Nisan, on the 20th day,
29 šattu 14 kam Nabû-na'id	29 in the 14th year of Nabûna'id,
30 šar mat Babili	30 King of Babylon.

## NOTES.

1. a-mi-lut-tum and gallu are used interchangeably. — 4. The determinative ilu "god" is omitted before Nirgal. — 5. The space in the word i-pu—šu denotes an erasure by the scribe on the tablet. "And" must be supplied at the end of the line, as Rišartum and Nilattum were two different women. — 8. pi-ša-an-na-a "equal;" compare the Hebrew **פִּי** "to divide," hence "to divide into equal parts," then, "equal." pi-ša-an-na in Strass. Nabn. 186, 5; 213, 2; 1029, 7 is undoubtedly the same word. — 11. Notice



how peculiarly *id-din* is written. The horizontal wedge has the value of *nadānu*, and the three slanting wedges must here be taken as the phonetic complement *din*: giving us as the complete word the form *iddin*. — 13. *ša-ṭa-ra* I would take here as an adverbial accusative, or as an accusative of specification. Compare *שָׁטַר* and *سَطَر*. — 14. *iṭ-bal*. Ifteal of *abālu*. — 15. *ni-si-su*. Perhaps this might be a secondary form of *našūtu* "bidding" from *našū*. That the *š* should go over into *s* would not be a strange thing in colloquial language. However, I offer this only as a suggestion. — 17. *ši-dat-tum* I would connect with *šidū* "tribute," cf. *Sanh. II, 55*. It fits especially well with *i-šar-ra-ku*, from *šarāku* "to give, present," though the former is spelled with *k* and the latter with *ḳ*. — 18. *Ri-šar-tum*. *Ri* is omitted by the scribe by mistake: also the two combined vertical wedges at the end of the sign *tir* in line 19. — 20. *ana* must be supplied at the beginning of this line. — 24. *Nab-iḳ-bi*, a contracted form of *Natū-iḳbi*. It is strange that the scribe has not recognized this and written the god's name with the determinative. I consider this a good example of how the Assyrian proper names were read. I believe that *Nabû* in proper names was read as it is here, and not, as in other cases, we are accustomed to transcribe it. But as Assyrian is a written and not a spoken language for us, we must transcribe the signs as they stand. — 28. The determinative is omitted before *Babilu*. — 29. Dated in the year 541 B. C., as the preceding tablet.

The sense of the tablet is briefly the following. *Ittimardukbalatu* has been commissioned by *Nabubalatsuikbi* to acquire for him the three female slaves *Shanna*, *Kupputtum*, and *Tablutu*. *Rishartum* and *Nilattum* and *Beliddin*, who seem to have had some interest in the slave *Kupputtum*, hereby signify their assent to the sale. But *Ittimardukbalatu* is first required to show on what authority he purchases the slaves. He therefore leaves *Tablutu* and *Shanna* behind him as security, and deposits the money in order to bind the bargain, and goes to obtain a tablet from *Nabubalatsuikbi*, giving him authority to purchase the slaves. Probably *Ittimardukbalatu* was no responsible person, hence this demand was made. He is also required by the sellers neither to present the slaves to anybody, nor to sell them. The latter seem to have had a kind heart, for this condition was made, evidently, in order to protect the slaves from ever obtaining an unkind and cruel master. *Ittimardukbalatu*, when he returns the "change" to his employer, will finally hand over the purchase money to *Beliddin* and his mother, and will receive from the latter a receipt for two of the slaves. About the final disposal of the third slave, the want of room prevented the scribe from giving us any information. We are therefore compelled to wait for another tablet on this subject.

## NO. 30.

## FRONT.

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## BACK.

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Tablet of a light maroon color,  $1\frac{1}{4} \times 1\frac{1}{4}$  inches. The signs are blurred and difficult to decipher. The left side is not inscribed. In the first line of the reverse there is a large hole, which destroys the lower part (the vertical wedge) of the sign *tar*.

<i>Transliteration.</i>	<i>Translation.</i>
1 10 <i>tu kaspi na-aš-ut-ti</i>	1 10 shekels of money, the bidding
2 <i>ša Nûr-i-a apal-šu ša Bil-iḫi-ša</i>	2 of Nûrea, the son of Belikisha,
3 <i>apal amilu šangu ilu Na-na Nabû-iriš</i>	3 the son of the priest of Nana; Nabûeresh,
4 <i>apal-šu ša Šil-la-a apal Man-di-di</i>	4 the son of Sillâ, the son of Mandidi;
5 <i>u Bil-šu-nu apal-šu ša Bil-iḫi-ša</i>	5 and Belshunu, the son of Belikisha,
6 <i>apal amilu šangu ilu Na-na ina kâtâ</i>	6 the son of the priest of Nana, from the hands of
7 <i>U-ka-ga-tu-ra-šad</i>	7 Ukagaturashad
8 <i>ma-ḫi-ir i-lat</i>	8 have received; in addition
9 $1\frac{1}{3}$ 4 <i>tu kaspi ina gim-ru . . . . .</i>	9 $4\frac{1}{3}$ shekels of money in vegetables (she paid ?).
10 <i>amilu mu-kin-nu ilu Dainu-zir-ibni</i>	10 Witnesses: Dainuziribni,
11 <i>apal-šu ša Ab-la-a apal İpi-iš-ilu</i>	11 the son of Ablâ, the son of Epëshilu;
12 <i>La-di-pi apal-šu ša Di-na-a</i>	12 Ladipi, the son of Dinâ,
13 <i>u amilu dupsar Nabû-iriš</i>	13 and the scribe Nabûeresh,
14 <i>apal-šu ša Šil-la-a apal Man-di-di</i>	14 the son of Sillâ, the son of Mandidi.
15 <i>mat Babilu araḥ Simanu</i>	15 Babylon, in the month Siman,
16 <i>ûmu 18 kam šattu 14 kam</i>	16 on the 18th day, in the 14th year of
17 <i>Nabû-na'id šar mat Babili</i>	17 Nabûna'id, King of Babylon.

# NOTES.

8. *ma-ḫi-ir* is the singular; we would expect the plural. *i-lat*: see note to 13, 11. — 9. *gim-ru*: see Tallqvist p. 61. The latter takes it to be the name of some produce mentioned together with grain and vegetables. — 10. *ilu Dainu-zir-ibni*. The fourth sign of the name is *tar*; in Brünnow's Classified List (No. 9541) the reading is not given. The above is only tentative. — 12. The first sign is evidently a mistake on the part of the scribe. The sense requires that only the vertical wedge should stand here. The wedge crossing it is out of place. The family name of the last witness is omitted. — 16. Dated in the year 541 B. C., as the two preceding tablets.

Ukagaturashad had embarked in the grocery business. She had received a commission from Nurea, Nabutum, and Belshunu to furnish 10 shekels worth of groceries as well as  $4\frac{1}{3}$  shekels worth of vegetables. She acquitted herself of this commission, and obtained this tablet as a receipt.



ter of the tablet, with a large space below, which extends to the top of the reverse. Secondly, one and one-third lines on the upper part of the reverse, which contain the name and parentage of but one witness. Below this there is again a large space. Finally, four lines containing the name of the scribe and the date. This careful division of the text shows that the scribe must have been a painstaking man.

None of the sides is written upon. The right hand upper corner of the obverse is broken off, otherwise the tablet would be complete.

<i>Transliteration.</i>	<i>Translation.</i>
1 u.an.tim ša i-piš-ša duppu ša Itti-Marduk-[balaṭu]	1 The receipt which is made out (namely) the tablet, which Ittimardukbalatu,
2 apal-šu ša Nabû-aḥi-iddin apal Ī-gi-bi u [Kal-ba-a]	2 the son of Nabûahiddin, the son of Egibi, and Kalbâ,
3 apal-šu ša Nabû-aḥi-iddin apal Ī-gi-bi i-pu-šu	3 the son of Nabûahiddin, the son of Egibi, made.
4 Kal-ba-a šatta ili 10 ṭu kaspi a-na	4 Kalbâ every year about 10 shekels of money to
5 Itti-Marduk-balaṭu ul-ti-la u 4 1/2 ṭu kaspi	5 Ittimardukbalatu will pay, and 4½ shekels of money,
6 ri-iḫ-tum Kal-ba-a a-na Itti-Marduk-balaṭu	6 the remainder, Kalbâ unto Ittimardukbalatu
7 it-ta-din išti-in ta.a.an ša-ṭa-ru il-ti-ḫu-u	7 will give. One document they took.
8 amīlu mu-kin-nu Iddin-Nabû apal-šu ša Iḫi-ša-apla	8 Witness: Iddinnabû, the son of Ikishapla,
9 apal Bīl-ibni	9 the son of Belibni.
10 Itti-Nabû-balaṭu amīlu dupsar apal-šu ša Marduk-ban-zir	10 Ittinabûbalatu, the scribe, the son of Mardukbanzir,
11 apal Bīl-iṭir alû Bit-šar-i iršitu	11 the son of Beleter. In the city Bitshare,
12 araḫ Dûzu ûmu 23 kam šattu 16 kam	12 in the month Dûzu, on the 23rd day, in the 16th year of
13 Nabû-na'id šar mat Babili	13 Nabûna'id, King of Babylon.

## NOTES.

4. šatta. Note the insertion of an a between the signs an and na. All four signs must be read as an ideogram. — 5. ul-ti-la for uštila: Iftal of ilu. — 7. il-ti-ḫu-u: Iftal of liḫu. — 8. As a general rule two or more witnesses were required for every legal action; here only one is mentioned. The scribe, however, can be considered the second. — 12. Dated in the year 539 B. C.



Two brothers, Kalba and Ittimardukbalatu, enter into an agreement concerning the disposal of certain funds, perhaps left to them by their deceased father. Kalba seems to possess a generous heart, for he promises his brother a yearly support of 10 shekels, besides giving him the remainder left over from the money inherited from his father.



## INDEX OF PROPER NAMES.

*The superior numerals refer to the lines of the tablets, while the other numerals refer to the tablets.*

### I. CITIES.

mat Babilu 11 <sup>91</sup> 21 <sup>12</sup> 21 <sup>22</sup> 13 <sup>17</sup> 19 <sup>14</sup> 25 <sup>15</sup>	Babilu 14 <sup>27</sup> 16 <sup>19</sup> 17 <sup>5</sup> 16 <sup>20</sup> 13 <sup>24</sup> 14 <sup>29</sup> 28 <sup>28</sup>
15 <sup>14</sup> 15 <sup>16</sup> 17 <sup>17</sup> 14 <sup>18</sup> 12 <sup>[19</sup> 11 <sup>]</sup> 20 <sup>15</sup>	Barsiba 18 <sup>11</sup>
21 <sup>20</sup> 22 <sup>22</sup> 16 <sup>17</sup> 23 <sup>12</sup> 14 <sup>24</sup> 16 <sup>25</sup> 18 <sup>20</sup>	alû Bit-šar-i 31 <sup>11</sup>
26 <sup>22</sup> 24 <sup>27</sup> 13 <sup>14</sup> 28 <sup>15</sup> 17 <sup>29</sup> 30 <sup>30</sup> 15 <sup>17</sup>	alû Kas-sur (P) 13 <sup>5</sup>
31 <sup>13</sup>	

### II. MONTHS.

Nisannu 26 <sup>22</sup> 28 <sup>15</sup> 29 <sup>23</sup>	Tašritu 13 <sup>17</sup>
Airu 22 <sup>4</sup> 14 <sup>25</sup>	Samna 27 <sup>4</sup> 5 <sup>15</sup> 14 <sup>14</sup>
Simanu 30 <sup>15</sup>	Samna-am-a 21 <sup>20</sup>
Dûzu 25 <sup>18</sup> 31 <sup>12</sup>	Šabaštu 19 <sup>9</sup> 20 <sup>5</sup> 14 <sup>23</sup> 13 <sup>24</sup> 14 <sup>14</sup>
Ululu 27 <sup>13</sup> 17 <sup>4</sup> 14 <sup>14</sup>	Adaru 11 <sup>19</sup> 12 <sup>21</sup> 16 <sup>17</sup> 18 <sup>11</sup> 22 <sup>16</sup> 23 <sup>6</sup>

### III. GODS.

Bil 21 <sup>19</sup> 25 <sup>18</sup>	Na-na 17 <sup>10</sup> 30 <sup>3</sup> 6 <sup>6</sup>
Gu-la 24 <sup>12</sup>	Ninip 16 <sup>4</sup> 17 <sup>17</sup>
Za-ri-ku 17 <sup>12</sup> 25 <sup>13</sup>	Ša-maš 18 <sup>9</sup>

### IV. PERSONS.

Ai 11 <sup>4</sup> 22 <sup>12</sup>	Iddin-..... 21 <sup>1</sup>
ilu Ī-a-na-šir 25 <sup>6</sup>	Iddin-Bil 23 <sup>9</sup>
ilu A-ba-ba-ti-la 27 <sup>2</sup>	Iddin-Marduk 17 <sup>1</sup> 3 <sup>18</sup> 1 <sup>23</sup> 10 <sup>24</sup> 1 <sup>25</sup> 3 <sup>28</sup>
Ab-la-a 30 <sup>11</sup>	28 <sup>10</sup>
Ab-la-da 18 <sup>5</sup>	Iddin-Marduk-ḫâtâ 19 <sup>3</sup>
Ib-na-a 21 <sup>16</sup>	Iddin-Nabû 20 <sup>11</sup> 29 <sup>25</sup> 31 <sup>8</sup>
Ī-gi-bi 12 <sup>8</sup> 14 <sup>18</sup> 20 <sup>4</sup> 13 <sup>21</sup> 7 <sup>12</sup> 22 <sup>2</sup> 23 <sup>6</sup> 28 <sup>6</sup>	Iddin-na-ḫu-nun-ṭi-iš-Marduk 28 <sup>13</sup>
29 <sup>3</sup> 31 <sup>2</sup> 3 <sup>26</sup> 2 <sup>20</sup>	Iddin-na-Nabû 21 <sup>15</sup>
Idanin-Nabû 19 <sup>10</sup>	Aḫa-ba-ni 17 <sup>14</sup> 25 <sup>16</sup>
	Īṭir-Marduk 22 <sup>13</sup>
Id-da-a 25 <sup>2</sup>	Īṭir-ša-na-nim 12 <sup>5</sup>

U-ka-ga-tu-ra-šad 30<sup>7</sup>ilu ıllatu-u 11<sup>9</sup> 14<sup>25</sup>İ-mid-su 19<sup>9</sup>Amtu 28<sup>2</sup>İ-sag-gil-ai 26<sup>6</sup>A-pak-kal-ia 26<sup>20</sup>İpi-iš-ilu 13<sup>2</sup> 14<sup>19</sup> 22<sup>14</sup> 29<sup>11</sup>İkbi-[Marduk] 29<sup>6</sup>İkiša-apla 26<sup>19</sup>İki-ša-apla 17<sup>2</sup> 18<sup>2</sup> 23<sup>9</sup> 24<sup>23</sup> 25<sup>4</sup> 28<sup>11</sup>31<sup>8</sup>A-ra-bi 17<sup>3</sup>Ir-ba-Marduk 14<sup>24</sup>Ardi-ia 29<sup>24</sup>Arad-Bil 13<sup>14</sup> 15<sup>22</sup> 16<sup>29</sup> 6Arad-Marduk 21<sup>18</sup> 22<sup>3</sup> 25<sup>9</sup> 17Arad-Nirgal 22<sup>12</sup> 25<sup>15</sup>A-ša-a-na-šad 25<sup>8</sup>It-ik-kal-a 15<sup>3</sup>It-ti-..... 25<sup>21</sup>Itti-..... 29<sup>24</sup>Itti-Marduk-.....-balaṭu 26<sup>1</sup>Itti-Marduk-balaṭu 26<sup>1</sup> 27<sup>1</sup>Itti-Nabû-balaṭu 29<sup>26</sup> 31<sup>10</sup>Ba-bu-tu 12<sup>20</sup> 26<sup>4</sup> 21Babu-u-tu 27<sup>11</sup>Ba-la-ṭu 11<sup>1</sup> 26<sup>19</sup>Bil-..... 15<sup>8</sup>Bil-uballi-iṭ 15<sup>12</sup> 13Bil-ibni 31<sup>9</sup>Bil-iddin 13<sup>3</sup> 6<sup>10</sup> 11<sup>14</sup> 7<sup>29</sup> 4<sup>7</sup> 20Bil-di-ḫir 29<sup>23</sup>Bil-idanin 28<sup>12</sup>Bil-zir-ibni 26<sup>16</sup>Bil-aḫi-iddin 27<sup>12</sup>Bil-aḫi-iki-ša 19<sup>6</sup>Bil-ḫarran 17<sup>9</sup>Bil-iṭir 27<sup>9</sup>Bil-i-ṭir 31<sup>11</sup>Bil-i-ṭi-ru 11<sup>4</sup> 29<sup>27</sup>Bil-kašir 12<sup>19</sup>Bil-Marduk 27<sup>8</sup>Bil-našir 25<sup>22</sup>Bil-apal-iddin 11<sup>12</sup> 19<sup>8</sup> 24<sup>9</sup> 12Bil-pat-ta-nu 12<sup>17</sup>Bil-iki-ša 16<sup>12</sup> 30<sup>2</sup> 5Bil-ri-man-ni 12<sup>20</sup> 24<sup>5</sup>Bil-šum-išku-un 23<sup>10</sup>Bil-šu-nu 12<sup>17</sup> 19<sup>7</sup> 30<sup>5</sup>Bani-ia 29<sup>14</sup>Bani-i-a 11<sup>8</sup> 29<sup>4</sup> 7Ba-ni-i 24<sup>4</sup> 27<sup>6</sup>Ba-ni-ia 12<sup>2</sup> 15<sup>9</sup> 16<sup>3</sup> 16<sup>10</sup> 11<sup>(?)</sup>Bani-a-tu-i-sag-ila 16<sup>1</sup> 10Bit-ti-ia 21<sup>19</sup> 25<sup>17</sup>Gu-la-ri-nin-ni 11<sup>2</sup> 12<sup>1</sup> 10<sup>13</sup>Da-bi-ia 13<sup>16</sup>Da-bi-bi 21<sup>17</sup>Du-ub-bi 20<sup>11</sup>Du-um-muḫ 13<sup>15</sup>Dan-a 11<sup>14</sup>Di-na-a 30<sup>12</sup>ilu Dainu-zir-ibni 30<sup>10</sup>Zir-ai 21<sup>15</sup>Zi-ri-ia 15<sup>11</sup> 27<sup>3</sup>Zir-ukin 24<sup>11</sup>Zir-ātu 22<sup>14</sup>Ḫa-an-na-š-šu 16<sup>9</sup>Ḫu-nu-ti-ti-š-Šamaš-balaṭu 11<sup>3</sup>Ḫu-pu-u 28<sup>4</sup>Ka-di-di 14<sup>22</sup>Ka-di-nu 12<sup>18</sup>

- Kak-um-ma-gu 27<sup>12</sup> (?)  
 Kal-ba-a 21<sup>2 9</sup> 31 [2]<sup>4 6</sup>  
 Ku-up-pu-ut-tum 29<sup>1 8 16 22</sup>  
 Ki-rib-ti 21<sup>12</sup>  
  
 La-a-ba-ši 27<sup>3</sup>  
 La-di-pi 30<sup>12</sup>  
 Lu-uṣ-a-na-nûri-Marduk 21<sup>11</sup>  
  
 Man-di-di 13<sup>14</sup> 30<sup>4 14</sup>  
 Mu-sal-li-mu 25<sup>7</sup>  
 Mu-sal-lim-mu 17<sup>10</sup>  
 Mi-ṣir-ai 26<sup>18</sup>  
 Mi-ša-tum 22<sup>6</sup>  
 Marduk-ban-zir 31<sup>10</sup>  
 Marduk-iddin 21<sup>13</sup> 29<sup>26</sup>  
 Marduk-zir-ibni 14<sup>22</sup>  
 Marduk-iṭi-ir 12<sup>18</sup> 22<sup>3</sup> 25<sup>14</sup>  
 Marduk-musallim 17<sup>13</sup> 24<sup>6</sup>  
 Marduk-ipi-iš 21<sup>14</sup>  
 Marduk-iḫi-ša-an-ni 11<sup>8</sup> 12<sup>2 14</sup> 14<sup>24</sup>  
 Marduk-irba 14<sup>21</sup>  
 Marduk-šum-ibni 18<sup>10</sup>  
 Marduk-šum-uṣur 28<sup>3</sup>  
 Marduk-šarrâ-ni 16<sup>11</sup>  
 Mu-ši-zib-Bil 20<sup>7 10</sup>  
  
 Na-ba-ai 27<sup>4</sup>  
 Nabû-balaṭ-iddin 20<sup>1</sup>  
 Nabû-balaṭ-su-iḫbi 29<sup>13</sup>  
 Nabû-balaṭ-su-[iḫbi] 15<sup>10</sup>  
 Nabû-bâni-aḥa 24<sup>3</sup>  
 Nabû-ga-mil 26<sup>17</sup>  
 Nabû-iddin 20<sup>9</sup> 24<sup>10 11</sup> 28<sup>12</sup>  
 Nabû-zir-iddin 11<sup>15 16</sup> 16<sup>13</sup>  
 Nabû-zir-iḫi-ša 25<sup>3</sup>  
 Nabû-zir-irba 22<sup>14</sup>  
 Nabû-zir-šutišur 14<sup>21</sup>  
  
 Nabû-aḫi-bul-lut 14<sup>20</sup>  
 Nabû-aḫi-iddin 12<sup>7 9</sup> 15<sup>13 12</sup> 14<sup>17</sup> 17<sup>11</sup>  
 18<sup>8</sup> 20<sup>3 8 12</sup> 22<sup>2</sup> 23<sup>4</sup> 26<sup>2</sup> 27<sup>2</sup> 28<sup>5 8</sup>  
 29<sup>3</sup> 31<sup>2 3</sup>  
 Nabû-aḫi-iddin-na 21<sup>3 4 6 9</sup>  
 Nabû-aḫi-irba 11<sup>12</sup>  
 Nabû-iṭir 15<sup>2 5 7</sup>  
 Nabû-ukin-..... 15<sup>11</sup>  
 Nabû-ukin-apla 25<sup>6</sup>  
 Nabû-lit-su 24<sup>13</sup>  
 Nabû-mu-u-da 11<sup>18</sup>  
 Nabû-musallim 11<sup>16</sup>  
 Nabû-mu-ši-ni-ud-da 12<sup>16</sup> 26<sup>5 15 16</sup>  
 Nabû-na'id 11<sup>20</sup> 12<sup>22</sup> 13<sup>18</sup> 14<sup>26</sup> 15<sup>16</sup>  
 16<sup>18</sup> 17<sup>5</sup> 18<sup>12</sup> 19<sup>11</sup> 20<sup>15</sup> 21<sup>22</sup>  
 22<sup>17</sup> 23<sup>14</sup> 24<sup>15</sup> 25<sup>19</sup> 26<sup>23</sup> 27<sup>14</sup> 28<sup>16</sup>  
 29<sup>29</sup> 30<sup>17</sup> 31<sup>13</sup>  
 Nabû-naṣir 28<sup>14</sup>  
 Nabû-is-kip 18<sup>9</sup>  
 Nabû-apal-iddin 11<sup>1 11</sup> 12<sup>4 11</sup> 13<sup>16</sup>  
 Nabû-uṣur 26<sup>18</sup>  
 Nab-iḫ-bi 29<sup>24</sup>  
 Nabû-rîmu-lip-tum 23<sup>1</sup>  
 Nabû-ri-man-ni 25<sup>11</sup>  
 Nabû-iriš 25<sup>15</sup> 30<sup>13</sup>  
 Nabû-u-šu-da-ḫâtâ 22<sup>3</sup>  
 Nabû-šum-iddin 14<sup>22</sup> 15<sup>1</sup> 16<sup>2 3 16</sup>  
 Nabû-šum-uṣur 15<sup>9</sup> 27<sup>10</sup>  
 Nabû-šip-uṣur 17<sup>13</sup>  
 Nabû-itti-apli 28<sup>4</sup>  
 Nu-ub-ta-a 26<sup>4</sup>  
 Na-din 23<sup>11</sup> 26<sup>3 21</sup>  
 Na-di-nu 15<sup>13</sup>  
 Na-din-Marduk 24<sup>3</sup>  
 Na-din-ši-bar 15<sup>2</sup>  
 Ni-lat-tum 29<sup>6 20 21</sup>  
 Ni-mi-ḫu 13<sup>13</sup>  
 Nu-u-pu 11<sup>18</sup>

Naşir-ḫat- ai 14 <sup>23</sup>Nûr-i-a 30 <sup>2</sup>Nirgal-uballi-iṭ 13 <sup>3</sup> 14 <sup>5</sup>Nirgal-iddin 14 <sup>5</sup>Nirgal-iṭir 26 <sup>3</sup> 21Nirgal-musallim 16 <sup>14</sup>Nirgal-na'id 11 <sup>14</sup>Nirgal-uşur 29 <sup>4</sup>Nûr-Sin 11 <sup>14</sup> 17 <sup>2</sup> 4 18 <sup>2</sup> 24 <sup>2</sup> 28 <sup>11</sup>Na-ši-i-Nabû-apla 20 <sup>10</sup>Na-ši-ir-na-a 20 <sup>3</sup>Su-ḫa-ai 14 <sup>21</sup>Sin-ga-ga-nim-mi 16 <sup>15</sup>Si-nu-nu 16 <sup>6</sup>Sin-tab-ni 11 <sup>17</sup>Su-ḫa-ai 13 <sup>17</sup> 27 <sup>11</sup>Pu-na-ni-tum 18 <sup>3</sup>Şal-a 20 <sup>25</sup>Şil-la-a 15 <sup>1</sup> 20 <sup>2</sup> 30 <sup>4</sup> 14Şir-diş-bit 27 <sup>13</sup>Ḳa-ti-lu-tum 28 <sup>2</sup>Ḳur-ban 11 <sup>13</sup>Ḳur-ban-Marduk 14 <sup>15</sup>Ḳur-ban-ni-Marduk 13 <sup>2</sup>Rib-ba-ai 27 <sup>11</sup>Rib-ti-ia 21 <sup>19</sup>Ri-dal-Şamaş 22 <sup>13</sup>Ra-mu-u-a 16 <sup>4</sup>Rammānu-aḫi-uballiṭ 11 <sup>13</sup>Rammānu-u-mi-i 12 <sup>19</sup>Rammānu-şum-iddin 24 <sup>10</sup>Rammānu-şum-uşur 27 <sup>10</sup>Ri-mut 13 <sup>1</sup> 6 <sup>13</sup> 14 <sup>18</sup> 19 <sup>28</sup> 11 <sup>25</sup> 5 <sup>15</sup>Ri-mut-Bil 27 <sup>8</sup>Ri-şar-tum 29 <sup>5</sup> 7 <sup>14</sup> 18Şu-zu-bu 23 <sup>2</sup>Şakan-şum 25 <sup>3</sup>Şu-la-a 12 <sup>8</sup> 14 <sup>18</sup> 23 <sup>20</sup> 4 <sup>13</sup> 21 <sup>7</sup> 23 <sup>6</sup> 8Şum-ukin 21 <sup>1</sup>Şa-am-ma-' 27 <sup>9</sup>Şa-mun-šu 16 <sup>12</sup>Şa-an-na-a 20 <sup>1</sup> 10 <sup>16</sup> 18 <sup>21</sup>Şa-na-ši- . . . . . 11 <sup>1</sup>Şapik-zir 15 <sup>1</sup> 6 <sup>16</sup> 14Şa-aş-Bil-ṭi 28 <sup>3</sup>Tab-lu-ṭu 29 <sup>2</sup> 10Tab-ni-i 17 <sup>11</sup>Tab-ni-i-a 11 <sup>17</sup> 18 <sup>7</sup> 25 <sup>12</sup> 16Ta-kan-Gu-la 22 <sup>9</sup>. . . . .-uşur-bilu-u 12 <sup>3</sup>. . . . .-iṭ-ḫa 11 <sup>15</sup>. . . . .-şum-ukin-na 21 <sup>1</sup>



## INDEX OF PROPER NAMES ACCORDING TO GENEALOGY.

*The first column gives the name of the person, the second that of his father, and the third his family name. Only those names are catalogued here, of which the genealogy is given, or which have some special attribute to distinguish them from other names of the same form. For all other names see preceding index.*

Iddin-Marduk	apal-šu ša Iḫi-ša-apla	apal Nûr-Sin	17 <sup>1</sup> 2 18 <sup>1</sup> 19 <sup>3</sup> (?) 24 <sup>1</sup> 25 <sup>3</sup> 28 <sup>10</sup>
Iddin-Marduk	“ “ Bîl-šum-iš-ku-un	“ amîlu ḫîpu	23 <sup>10</sup>
Iddin-na-ḫu-nun- ṭi-iš-Marduk	“ “ Arad-Bil	“ Iḫbi-[Marduk]	29 <sup>6</sup>
<i>Scribe of the 18th Tablet.</i>			
*Iddin-Nabû- . . . .	“ “ [Bani-ia]	“ Du-ub-bi	20 <sup>11</sup>
Iddin-Nabû	“ “ Iḫi-ša-apla	“ Bîl-ibni	31 <sup>8</sup>
Iddin-Nabû	“ “ Šal-a	“ . . . . .	29 <sup>28</sup>
Iddin-na-Nabû	“ “ Ib-na-a	“ Da-bi-bi	21 <sup>15</sup>
Î-a-na-šir	“ “ Mu-sal-li-mu		25 <sup>6</sup>
Iḫi-ša-apla	“ “ A-pak-kal-ia	“ Î-gi-bi	26 <sup>19</sup>
Irba-Marduk	“ “ Mar-duk-iḫi-ša-an-ni	“ Îllatu-u	14 <sup>24</sup>
<i>Scribe of the 14th Tablet.</i>			
Ardi-ia	“ “ Itti- . . . .	“ amîlu šakânu	29 <sup>24</sup>
Arad-Bil	“ “ Du-um-muḫ	“ Arad-Bil	13 <sup>14</sup>
Arad-Marduk	“ “ Bit-ti-ia	“ { amîlu Î.M.A.Š Bîl amîlu šangu Bîl	21 <sup>18</sup> 25 <sup>17</sup>
<i>Scribe of the 21st and 25th Tablets.</i>			
Arad-Marduk	“ “ Marduk-iṭi-ir	“ amîlu ša-kan a-ḫi-šu	22 <sup>3</sup>
Itti-Marduk-balaṭu	“ “ Arad-Bil		22 <sup>16</sup>
<i>Scribe of the 22nd Tablet.</i>			
Itti-Marduk-balaṭu	“ “ Nabû-aḫi-iddin	“ A-ba-ba-ti-la	27 <sup>1</sup>
Itti-Marduk-balaṭu	“ “ Nabû-aḫi-iddin	“ Î-gi-bi	22 <sup>1</sup> 7 26 <sup>1</sup> 28 <sup>6</sup> 29 <sup>2</sup> 9 11 16 19 31 <sup>1</sup> 6 6
Itti-Nabû-balaṭu	“ “ Marduk-ban-zir	“ Bîl-i-ṭi-ru	31 <sup>10</sup>
<i>Scribe of the 31st Tablet.</i>			
†Itti-Nabû-balaṭu	“ “ Marduk-iddin	“ Bîl-i-ṭi-ru	29 <sup>26</sup>
<i>Scribe of the 29th Tablet.</i>			
Bil-uballi-iṭ	“ “ Na-di-nu		15 <sup>13</sup>
<i>Scribe of the 15th Tablet.</i>			
Bil-iddin	“ “ Ba-ni-ia	“ { Nirgal-ušur Ri-šar-tum	29 <sup>4</sup> 29 <sup>7</sup> 10
Bil-iddin	“ “ Nirgal-uballi-iṭ	“ amîlu sa	13 <sup>3</sup> 4 10 11 14 <sup>7</sup>
Bil-di-ḫir	“ “ . . . . .	“ Nab-iḫ-bi	29 <sup>23</sup>

\* Possibly the same as Iddin-na-Nabû, the third name from this.

† Evidently the same scribe as the preceding.

Bil-aḫi-iḫi-ša	apal-šu ša	Bil-šu-nu	apal	19 <sup>6</sup>
Bil-ḫarran	“ “	Mu-sal-lim-mu	“ amīlu šangu Nana	17 <sup>9</sup>
Bil-iṭir	“ “	Nabû-šum-uṣur	“ Rammân-šum-uṣur	27 <sup>9</sup>
Bil-kašir	“ “	Bil-ri-man-ni	“ Ba-bu-tu	12 <sup>19</sup>
<i>Scribe of the 12th Tablet.</i>				
Bil-apal-iddin	“ “	Î-mid-su		19 <sup>8</sup>
Bil-apal-iddin	“ “	Daḫ-ḫi-ša(?)	“ Nabû-lit-su	24 <sup>12</sup>
<i>Scribe of the 24th Tablet.</i>				
Bil-apal-iddin	“ “	Nabû-[iddin?]	“ Rammân-šum-iddin	24 <sup>9</sup>
Bil-apal-iddin	“ “	Nabû-aḫi-irba	“ Ḳur-ban	11 <sup>12</sup>
Bil-ri-man-ni	“ “	Marduk-musallim		24 <sup>5</sup>
Bil-šu-nu	“ “	Bil-iḫi-ša	“ amīlu šangu Nana	30 <sup>5</sup>
Bil-.....	“ “	Nabû-šum-uṣur	“ Bani-[ia]	15 <sup>8</sup>
Ba-ni-ia	“ “	Nabû-šum-iddin	“ amīlu šangu Ninip	16 <sup>3 16</sup>
<i>Scribe of the 16th Tablet.</i>				
Bāni-um-ma-gu	“ “	Bil-aḫi-iddin-na	“ Šir-diš-bit	27 <sup>12</sup>
<i>Scribe of the 27th Tablet.</i>				
Dainu-zir-ibni	“ “	Ab-la-a	“ Îpi-iš-ilu	30 <sup>10</sup>
Zir-ûtu	“ “	Nabû-zir-irba		22 <sup>14</sup>
Ḫu-nun-ti-ti-š-Samaš-balaṭu	“ “	Ai	“ Bil-i-ṭi-ru	11 <sup>3</sup>
Ki-di-nu	“ “	Marduk-iṭi-ir	“ Rammân-u-mi-1	12 <sup>18</sup>
Kal-ba-a	“ “	{ Ia-ḫa-ta Nabû-aḫi-iddin	“ Î-gi-bi	21 <sup>2 9</sup> 31 <sup>2 4 6</sup>
La-a-ba-ši	“ “	Zi-ri-ia	“ Na-ba-ai	27 <sup>3</sup>
La-di-pi	“ “	Di-na-a		30 <sup>12</sup>
Lu-uṣ-a-na-nûri-Marduk	“ “	Ki-rib-ti	“ Î-gi-bi	21 <sup>11</sup>
Marduk-iddin	“ “	Marduk-îpi-iš	“ Zir-ai	21 <sup>13</sup>
Marduk-zir-ibni	“ “	Šu-la-a	“ Našir-ḫat-ai	14 <sup>22</sup>
Marduk-iṭi-ir	“ “	Ri-mut	“ Arad-Nirgal	25 <sup>14</sup>
Marduk-musallim	“ “	Nabû-šip-uṣur	“ Aḫa-ba-ni	17 <sup>14</sup>
<i>Scribe of the 17th Tablet.</i>				
Marduk-iḫi-ša-an-ni	“ “	Bani-i-a	“ Îllatu-u	11 <sup>8</sup>
*Marduk-iḫi-ša-an-ni	“ “	Ba-ni-ia	“ ....uṣur-bilu-u	12 <sup>2 14</sup>
Marduk-šarrâ-ni	“ “	Bil-iḫi-ša	“ Ša-mun-šu	16 <sup>11</sup>
Nabû-balaṭ-iddin	“ “	Šil-la-a	“ Na-ši-ir-na-a	20 <sup>1</sup>
Nabû-balaṭ-su-iḫbi	“ “	Bani-ia	“ Ri-šar-tum	29 <sup>13</sup>
Nabû-balaṭ-su-[iḫbi]	“ “	Zir-ia	“ amīlu bânû	15 <sup>10</sup>
Nabû-ban-aḫa	“ “	Iḫi-ša-apla	“ Na-din-Marduk	24 <sup>3</sup>
Nabû-ga-mil	“ “	Nabû-mu-ši-ni-ud-da	“ Î-sag-gil-ai	26 <sup>17</sup>

\* Very likely identical with the preceding. The family name is broken off at the beginning, hence the latter is uncertain.

Nabû-iddin	apal-šu ša Bil-idanin	apal amîlu ni-šur-gi-na	28 <sup>12</sup>
Nabû-iddin	“ “ Zir-ukin	“ amîlu šangu Gula	24 <sup>11</sup>
Nabû-iddin	“ “ Mu-ši-zib-Bil	“ Na-ši-i-Nabû-apla	20 <sup>9</sup>
Nabû-zir-iddin amîlu mâr šipri dâini			16 <sup>13</sup>
Nabû-zir-iddin	“ “ Nabû-musallim	“ Sin-tab-ni	11 <sup>16</sup>
Nabû-zir-iķi-ša	“ “ Šakan-šum		25 <sup>3</sup>
Nabû-zir-šutišur	“ “ Nabû-šum-iddin	“ Ka-di-di	14 <sup>21</sup>
Nabû-aḫi-bul-luṭ	“ “ Marduk-irba	“ Su-ḫa-ai	14 <sup>20</sup>
Nabû-aḫi-iddin	“ “ Ša-la-a	“ Ī-gi-bi	12 <sup>7 9 15</sup> 14 <sup>17 20 3 8</sup> 12 <sup>21 6 23 4</sup>
<i>Scribe of the 20th Tablet.</i>			
Nabû-aḫi-iddin-na	“ “ Nabû-aḫi-iddin-na		21 <sup>3</sup>
Nabû-iṭîr	“ “ Šil-la-a	“ It-ik-kal-a	15 <sup>2 5 7</sup>
Nabû-ukin-zir	“ “ Bil-uballi-iṭ	“ amîlu pa-ši-ki	15 <sup>11</sup>
Nabû-mu-ši-ni-ud-[da]	“ “ Bil-zir-ibni	“ Ī-sag-gil-ai	26 <sup>15</sup>
Nabû-mu-ši-ni-ud-da	“ “ Bil-šu-nu	“ Bil-pat-ta-nu	12 <sup>16</sup>
Nabû-is-kip	“ “ Marduk-šum-ibni	“ Idanin-Nabû	18 <sup>9</sup>
Nabû-apal-iddin	“ “ Ba-la-ṭu	“ Ša-na-ši- . . .	11 <sup>1</sup>
Nabû-apal-iddin	“ “ Da-bi-ia	“ Su-ḫa-ai	13 <sup>16</sup>
<i>Scribe of the 13th Tablet.</i>			
Nabû-u-šur	“ “ Ba-la-ṭu	“ Mi-šir-ai	26 <sup>18</sup>
Nabû-rîmu-lip-tum	“ “ Šu-zu-bu amîlu rab.ka-a-ri ša šarri		23 <sup>1</sup>
Nabû-iriš	“ “ Šil-la-a	“ Man-di-di	30 <sup>3 13</sup>
<i>Scribe of the 30th Tablet.</i>			
Nabû-iriš	“ “ Tab-ni-i-a	“ Aḫa-ba-ni	25 <sup>15</sup>
Na-din amîlu IR. ŠAL.TAB(?) ŠA			23 <sup>11</sup>
<i>Scribe of the 23rd Tablet.</i>			
Na-din	“ “ Nirgal-iṭîr	“ Ba-bu-tu	26 <sup>3 21</sup>
<i>Scribe of the 26th Tablet.</i>			
Nûr-i-a	“ “ Bil-iķi-ša	“ amîlu šangu Nana	30 <sup>2</sup>
Nirgal-na'id	“ “ Nabû-zir-iddin	“ . . . . .-it-ḫa	11 <sup>14</sup>
Su-ḫa-ai	“ “ Kal-ba-a	“ Babu-u-tu	27 <sup>11</sup>
Ri-dal-Šamaš	“ “ Īṭîr-Marduk	“ Īpi-iš-ilu	22 <sup>13</sup>
Rammānu-aḫi-uballiṭ	“ “ Dan-a	“ Nûr-Sin	11 <sup>13</sup>
Ri-mut	“ “ Ai	“ Arad-Nirgal	22 <sup>11</sup>
Ri-mut	“ “ Nabû-ukin-apla		25 <sup>5</sup>
Ri-mut	“ “ Ni-mi-ku	“ Man-di-di	13 <sup>13</sup>
Ri-mut	“ “ Ḳur-ban-ni-Marduk	“ Īpi-iš-ilu	13 <sup>16 14 18</sup> 19
Ri-mut-Bil	“ “ Bil-Marduk	“ Ša-am-ma-'	27 <sup>8</sup>

Šu-la-a	apal-šu ša Iḫi-ša-apla	apal Iddin-Bil	23 <sup>8</sup>
Šapik-zir	“ “ Nabû-šum-iddin	“ Na-din-ši-bar	15 <sup>1 6</sup>
Šapik-zir	“ “ Nirgal-musallim	“ Sin-ga-ga-nim-mi	16 <sup>14</sup>
Ša-aš-Bil-ṭi	“ “ Nabû-itti-apli	“ Hu-pu-u	28 <sup>3</sup>
{ Tab-ni-i Tab-ni-i-a }	“ “ Nabû-aḫi-iddin	{ amīlu šangu ilu Zariḫu	17 <sup>11</sup>
		{ amīlu šangu ilu Šamaš	18 <sup>7</sup>
Tabni-i-a amīlu šangu ilu Zariḫu			25 <sup>12</sup>
Tab-ni-i-a	“ “ Nabû-mu-u-da	“ Nu-u-pu	11 <sup>17</sup>
<i>Scribe of the 11 th Tablet.</i>			
.....-šum-ukin	“ “ Iddin-.....		21 <sup>1</sup>
.....	“ “ Id-da-a		25 <sup>1</sup>

*The following five names are those of the women whose genealogy is given in these texts. They are appended here, because the persons can thus be more readily found in other texts.*

Amtu	marat-su ša Marduk-šum-ušur		28 <sup>2</sup>
Bani-a-tu-i-sag-ila	“ “ Nabû-šum-iddin		16 <sup>1 10</sup>
Nabû-u-šu-da-ḫâtâ	“ “ Ta-kan-Gu-la	apal amīlu ḫipu	22 <sup>8</sup>
Nu-ub-ta-a	“ “ Nabû-mu-ši-ni-ud-da	“ Í-sag-gil-ai	26 <sup>4</sup>
Ni-lat-tum	“ “ Arad-Bil	Iḫbi-[Marduk?]	29 <sup>6</sup>

# A GLOSSARY

## OF THE ASSYRIAN WORDS OCCURRING IN THE TEXTS.

u *and*. Very frequent.

amîlu **IB-bani** *carpenter*. 21<sup>13</sup>

abâlu *to bring*. iṭ-bal 29<sup>14</sup>

adi *together with*. a-di 14<sup>1</sup> 16<sup>7</sup> 18<sup>3</sup> 28<sup>8</sup>  
a-di-i 29<sup>11</sup> a-di ili *until*. 22<sup>7</sup> 29<sup>12</sup>  
a-di ili ša *until that*. 26<sup>14</sup>

idu *hand, side*. i-di 26<sup>10</sup>

aḥu *portion, half*. a-ḥi 13<sup>5</sup> 15<sup>5</sup> a-ḥi-šu 22<sup>4</sup>  
a-ḥa-a-ta-šu-nu 25<sup>13</sup> it-ti a-ḥa-miṣ  
*with one another*. 28<sup>9</sup>

itiru *to receive*. iṭ-ṭi-ru 17<sup>4</sup> i-ṭi-ru 22<sup>10</sup>  
24<sup>7</sup> i-tir-tum 28<sup>2</sup> i-ṭi-ru *pay*. 28<sup>1</sup>

akâlu *to eat, consume*. ik-kal 13<sup>7</sup> 15<sup>6</sup>

ul *not*. 13<sup>8</sup> 28<sup>9</sup> 29<sup>17</sup> 18

ilu *god*. Determinative. Frequent.

alû *city*. 13<sup>5</sup> 31<sup>11</sup> ina ali u ṣiri *in city  
and country*. 15<sup>4</sup>

ili *about*. 31<sup>4</sup> For other instances see  
under adi, ultu, ana, and ina.

ilu *to go up, make out*. il-li 13<sup>9</sup> il-la- 12<sup>14</sup>  
i'-i-li 12<sup>6</sup> i-ti-li 25<sup>4</sup> 7 ul-ti-la 31<sup>5</sup>

alâdu *to bring forth*. tu-li-da 11<sup>6</sup>

alâku *to go*. il-lak (in the phrase našutti  
illak) *possesses*. 13<sup>11</sup> il-la-ku *ibid*. 14<sup>9</sup>

alpu *cattle*. al-pa 20<sup>5</sup>

i-lat *to be additional*. 13<sup>11</sup> 30<sup>8</sup>

ultu *from*. 15<sup>7</sup> 21<sup>4</sup> ul-tu ili *below*. 13<sup>7</sup>  
ultu ili mi-ḥir-tu *in behalf of*. 18<sup>4</sup>

umû *day*. 11<sup>19</sup> 12<sup>21</sup> 13<sup>18</sup> 14<sup>26</sup> 15<sup>14</sup> 16<sup>18</sup>  
17<sup>6</sup> 15<sup>18</sup> 11<sup>19</sup> 19<sup>10</sup> 20<sup>5</sup> 14<sup>21</sup> 21<sup>22</sup> 16<sup>23</sup> 13<sup>18</sup>  
24<sup>14</sup> 25<sup>19</sup> 26<sup>23</sup> 27<sup>13</sup> 28<sup>15</sup> 29<sup>28</sup> 30<sup>16</sup>  
31<sup>12</sup>

amîlu *man*. Determinative. Frequent.

amîlûtu *slave*. a-mî-lut-tum 29<sup>2</sup>

ummu *mother*. 26<sup>26</sup> ummi-šu 29<sup>20</sup>

amîlu **Ī.MAŠ** *priest*. 21<sup>19</sup>

a.an Added to numerals.

ânu *not to be*. ia-a-nu 13<sup>12</sup>

ana a-na *to*. 11<sup>8</sup> 12<sup>6</sup> 11<sup>15</sup> 20<sup>7</sup> 21<sup>6</sup> 28<sup>2</sup>  
29<sup>9</sup> 31<sup>4</sup> 6 *for*. 11<sup>7</sup> 12<sup>3</sup> 4<sup>10</sup> 15<sup>3</sup> 17<sup>7</sup>  
21<sup>8</sup> 25<sup>22</sup> 29<sup>5</sup> 16<sup>17</sup> *as regards*. 13<sup>4</sup>  
*to the value of*. 14<sup>3</sup> 6<sup>10</sup> 14<sup>15</sup> a-na ili  
*against*. 13<sup>9</sup> *on account*. 25<sup>4</sup> 7 *at the  
rate of*. 26<sup>7</sup>

ina *in, at, for, after*. 12<sup>7</sup> 13<sup>5</sup> 6<sup>14</sup> 3<sup>15</sup> 4<sup>5</sup> 6<sup>17</sup>  
17<sup>4</sup> 18<sup>6</sup> 7<sup>19</sup> 5<sup>21</sup> 2<sup>22</sup> 4<sup>24</sup> 5<sup>26</sup> 25<sup>27</sup> 4<sup>5</sup>  
30<sup>9</sup> ina ili *against, to be received of*.  
13<sup>3</sup> 14<sup>5</sup> 7<sup>15</sup> 2<sup>16</sup> 3<sup>17</sup> 2<sup>20</sup> 3<sup>22</sup> 3<sup>23</sup> 4<sup>24</sup>  
2<sup>24</sup> 4<sup>26</sup> 3<sup>27</sup> 3<sup>6</sup> ina ili-šu 17<sup>6</sup> 27<sup>7</sup>  
ina ili-šu-nu 26<sup>8</sup> ina lib-bi *there-  
upon*. 26<sup>6</sup> ina kâtâ *from, from the  
hands of*. 12<sup>4</sup> 18<sup>2</sup> 19<sup>3</sup> 28<sup>5</sup> 29<sup>4</sup> 30<sup>6</sup>

an-us-ti-nu 25<sup>9</sup>

u.an.tim *receipt*. 12<sup>6</sup> 12<sup>14</sup> 7<sup>28</sup> 8<sup>31</sup> 1

aplu *son*. construct: apal. Very frequent.

ipîšu *to receive, acquire*. i-pu-šu 29<sup>5</sup> 31<sup>3</sup>  
i-pu-šu 12<sup>5</sup> ip-pu-uš 15<sup>4</sup> ip-pu-uš-  
šu 13<sup>5</sup> i-pu-uš-ša 28<sup>7</sup> i-piṣ-ša 31<sup>1</sup>

iṣu *wood*. Also determinative. iṣu iṣu 14<sup>15</sup>

arad šarrûtu An official. 11<sup>10</sup>

irṣitu *land*. Determ. following Babilu (not  
transliterated in this book). Also 31<sup>11</sup>

amîlu **IR.ŠAL.TAB(?)**. ŠA 23<sup>12</sup>

iṣu *to be*. i-ša 23<sup>16</sup> i-šu-[u] 26<sup>14</sup>

ašâbu *to sit down*. u-šib-u *placed*. 26<sup>9</sup> a-  
ša-bi *presence*. 26<sup>25</sup>

aššatu *wife*. aššati-šu 16<sup>5</sup> aššat-su 18<sup>5</sup>  
aššat-šu 26<sup>4</sup> serraut. aš-šat-ti 16<sup>6</sup>  
aš-šat-su-nu 16<sup>9</sup>

ištin *one*. išti-in 31<sup>7</sup>

ia-[a-tu?] I. 26<sup>12</sup>

itti *with*. it-ti 13<sup>6</sup> 28<sup>9</sup> it-ti-i 15<sup>5</sup>

itiḫu *to take away*. i-ti-iḫ 13<sup>8</sup> 9

utru *profit*. u-tur 13<sup>6</sup> 15<sup>5</sup>

balâḫu *to live*. bal-tu-u 28<sup>9</sup>

amîlu bânû *carpenter*. 15<sup>11</sup>

bašû *to be*. ba-ši-i 18<sup>13</sup>



bitu house. 26<sup>10</sup> bit-ia 26<sup>10</sup> bit-su-nu 26<sup>13</sup>

gabbu all. gab-bi 26<sup>13</sup> gab-bu-tu 16<sup>8</sup>

gabrû rival, another, duplicate. gab-ri 12<sup>12</sup>

gallu male slave. gal-la 25<sup>11</sup> gal-la gal-la  
14<sup>16</sup> amîlu gal-la 17<sup>3</sup>

gallatu female slave. gal-lat-su 22<sup>6</sup> amîlu  
gal-lat-su 11<sup>3</sup>

amîlu GIM is to be read amîlu bânû car-  
penter.

gamru entire, all. gam-ru-tu 12<sup>4</sup> gam-  
ru-tum fullness. 11<sup>7</sup>

gimru vegetables. gim-ru 30<sup>9</sup>

ginû offering, sacrifice. gi-nu-u 28<sup>7</sup> amîlu  
ni-sur-gi-na 28<sup>12 14</sup> (see note.)

gu-ri-nu threshed (?) 14<sup>13</sup>

gurru A measure for dry and liquid sub-  
stances. gur 25<sup>20</sup>

gišimmaru datepalm. 28<sup>7</sup>

DU See manzazu.

dibbu complaint, lawsuit. dib-bi 14<sup>3</sup>

daḥ-ḥu-tum additional, further demand.  
18<sup>13</sup>

amîlu daibu judge. 23<sup>5</sup> daïni 16<sup>13</sup>

dannu large. karpatu dan-nu-tu jar, ves-  
sel. 14<sup>1</sup> dan-nu 14<sup>3</sup>

duppu contract tablet. 28<sup>7</sup> 31<sup>1</sup>

dupsaru scribe. dupsar 12<sup>14</sup> dup-sar  
23<sup>11</sup> amîlu dupsar 11<sup>17</sup> 12<sup>19</sup> 13<sup>16</sup>  
14<sup>24</sup> 15<sup>13</sup> 16<sup>15</sup> 17<sup>12</sup> 20<sup>12</sup> 21<sup>18</sup> 22<sup>15</sup>  
24<sup>13</sup> 25<sup>17</sup> 26<sup>21</sup> 27<sup>12</sup> 28<sup>13</sup> 29<sup>26</sup> 30<sup>13</sup>  
31<sup>10</sup>

zir-mu-u An iron instrument. 14<sup>13</sup>

zittu portion, share. 15<sup>5</sup>

ḥubullu interest. 19<sup>1</sup> 24<sup>6</sup> ḥubulla-šu 22<sup>6</sup>  
ina ḥubulli at interest. 18<sup>6</sup> 24<sup>5</sup>

ḥûdu pleasure. ḥu-ud 11<sup>2</sup> 21<sup>2</sup>

ḥarrânu business. 13<sup>4 10 12</sup> 14<sup>9 17</sup> 15<sup>3 7</sup>

ṭî shekel. 11<sup>5</sup> 13<sup>1 7</sup> 14<sup>4 6 7 10 14 15 16 17</sup>  
18<sup>1</sup> 19<sup>1</sup> 20<sup>1</sup> 22<sup>1 5</sup> 24<sup>4</sup> 25<sup>1 2 10 12</sup> 26<sup>1</sup>  
7<sup>8 9</sup> 27<sup>6</sup> 28<sup>1</sup> 30<sup>1 9</sup> 31<sup>4 5</sup>

ṭîbu good. 14<sup>3 15</sup>

ki if. ki-i 27<sup>5</sup> when. 29<sup>19</sup>

KI.LU 28<sup>7</sup>

kalâlu to be complete. i-kat-lul 29<sup>15</sup>

kam Placed after numerals to form ordi-  
nals. Very frequent.

kûmu instead of. ku-um 11<sup>4</sup>

ka-pak-i 25<sup>8</sup>

kasû cup. (?) ka-sa-a-ta 14<sup>11</sup>

kussu chair. iṣu kussi 14<sup>14</sup>

kaspu silver, money. Very frequent. kaspi-  
ia 26<sup>11</sup> kasp.a 11<sup>7</sup> 13<sup>12</sup> kasp.a.an  
12<sup>9</sup> 22<sup>4</sup>

kâru A measure. ka-ru-u 25<sup>8</sup> ka-ri-šu-nu  
25<sup>9</sup>

karpatu dish, vessel. Used as determ. 14<sup>1</sup>

lâ not. 18<sup>13</sup> 23<sup>16</sup> 27<sup>5</sup>

libbu heart. lib-bi-šu 11<sup>2</sup> 21<sup>2</sup> ina lib-bi  
thereupon. 26<sup>6</sup>

libittu brick. 28<sup>7</sup>

liḫû to take. il-ti-ḫu-u 31<sup>7</sup>

ma'âru (?) to receive (?) ma-u-ir 19<sup>4</sup>

maḥâru to receive. ma-ḥir 28<sup>6</sup> ma-ḥi-ir  
30<sup>8</sup> maḥ-ḥir 18<sup>6</sup> ultu ili mi-ḥir-tu in  
behalf of. 18<sup>4</sup>

mukinnu witness. amîlu mu-kin-nu 11<sup>12</sup>  
12<sup>16</sup> 13<sup>13</sup> 14<sup>20</sup> 15<sup>10</sup> 16<sup>11</sup> 17<sup>9</sup> 21<sup>11</sup>  
22<sup>11</sup> 23<sup>8</sup> 24<sup>9</sup> (?) 25<sup>14</sup> 26<sup>15</sup> 28<sup>10</sup> 29<sup>23</sup>  
30<sup>10</sup> 31<sup>8</sup> amîlu mu-kin 27<sup>8</sup>

mala See the following.

mimma whatever. 13<sup>11</sup> mimma ma-la as  
much as. 13<sup>4</sup> 15<sup>3</sup>

mana A piece of money. ma-na 11<sup>7</sup> 12<sup>3 9</sup>  
14<sup>17</sup> 15<sup>1</sup> 16<sup>1</sup> 19<sup>1</sup> 22<sup>1 5</sup> 23<sup>1 15</sup> 24<sup>1</sup>  
26<sup>1 7</sup> 27<sup>1</sup> ma-ni-i 24<sup>4</sup> 26<sup>6</sup> 27<sup>6</sup>

manû to count. ma-nu-u 14<sup>4 6</sup>

mandâtu hire, wages. man-da-at-tum 16<sup>5</sup>

manzazu presence, witness. 17<sup>7</sup> 18<sup>7</sup> 19<sup>5</sup>

mâru son. mâr Frequent. mâr-šu Fre-  
quent. amîlu mâr šipri messenger. 16<sup>13</sup>

mâru-u-tu adoption. 21<sup>8</sup>

mar.banûtu An official. 11<sup>10</sup>

marru hatchet. mar-ri 14<sup>12</sup>

- martu *daughter*. marat-su 16<sup>2</sup> 22<sup>9</sup> 26<sup>5</sup>  
28<sup>3</sup> 29<sup>6</sup> 10
- mašihū A measure. 14<sup>5</sup>(?)
- mu-šaḥ-ḫi-nu A bronze utensil. 14<sup>10</sup>
- maškānu *security, pledge*. maš-ka-nu 11<sup>5</sup>  
16<sup>10</sup> 22<sup>6</sup> 26<sup>11</sup> 13
- mašāru *to leave behind*. u-maš-ši-ru 29<sup>12</sup>
- matu *land*. mat Determ. Frequent.
- nadānu *to give*. id-din 11<sup>9</sup> 29<sup>14</sup> id-di-in  
21<sup>8</sup> id-di-nu 20<sup>8</sup> 29<sup>9</sup> iddin-nu 17<sup>8</sup>  
id-i-nu 27<sup>5</sup> i-nam-din 20<sup>5</sup> 22<sup>5</sup> 23<sup>7</sup>  
24<sup>8</sup> i-nam-di-nu 16<sup>7</sup> 29<sup>18</sup> na-din 24<sup>7</sup>  
na-din-na-mu 12<sup>11</sup> li-nad-nu 21<sup>5</sup> na-  
da-nu 18<sup>5</sup> ina-ad-din 27<sup>4</sup> u-da-nu-  
tu 17<sup>7</sup> it-ta-din 29<sup>20</sup> 31<sup>7</sup>
- namḥaratu A vessel. nam-ḥa-ra-ta 14<sup>2</sup>
- namšātu A vessel. nam-ša-a-ta 14<sup>2</sup>
- ni-si-su *bidding*. (?) 29<sup>15</sup>
- našāru *to protect*. amīlu ni-ṣur-gi-na 28<sup>12</sup>  
14 (see note.)
- našū *to raise*. *To bring*: na-ši 11<sup>11</sup> na-ša-  
a-tum 29<sup>22</sup> *To take*: i-na-šu 15<sup>7</sup> 16<sup>8</sup>  
*To lend*: na-ša-a-ta 22<sup>11</sup>
- na-aš-ḫi-ip-ti An iron utensil. 14<sup>12</sup>
- našūtū *command, commission, bidding*. na-  
aš-ut-tum 12<sup>7</sup> 14<sup>8</sup> na-[aš-ut-tu] 29<sup>12</sup>  
na-aš-ut-ti 31<sup>10</sup> 30<sup>1</sup>
- niš-ru 16<sup>8</sup>
- amīlu SA 13<sup>4</sup>
- siḫū An official. 11<sup>9</sup>
- sulūpu *date*. (ka-lum-ma) 14<sup>5</sup>
- sipparu *copper*. 14<sup>10</sup> 11<sup>20</sup> 6
- pānu *face*. *To be received from*: la-pa-ni  
25<sup>21</sup> ina pān 25<sup>1</sup> 2<sup>5</sup> 10<sup>12</sup> *To be at the*  
*disposal of*: 14<sup>19</sup>
- paḫirānu An official. 11<sup>10</sup>
- parzillu *iron*. 14<sup>12</sup> 13
- pa-ri-ri-is *female sheep*. (?) 20<sup>6</sup>
- pi-ša-an-na *equal*. 29<sup>8</sup>
- amīlu pa-ši-ki 15<sup>12</sup>
- pūtu *certificate*. pu-ut 11<sup>9</sup> 24<sup>6</sup> 29<sup>21</sup> pu-  
u-tu 15<sup>8</sup>
- ṣabātu *to take*. ṣa-bit 25<sup>8</sup> ṣab-ta 26<sup>12</sup>
- ṣibtu *possession*. ṣib-tum 15<sup>7</sup>
- ṣihru *small*. ṣi-ḫi-ri 21<sup>4</sup>
- ṣiru *plain, field, country*. 25<sup>10</sup> ina ali u  
ṣiri *in city and country*. 15<sup>4</sup>
- ṣa A measure. 14<sup>4</sup>
- ḫibū *to speak, say*. aḫ-bi 11<sup>6</sup> iḫ-bu-šu 21<sup>6</sup>
- amīlu ḫipu *guardian, keeper*. 22<sup>10</sup> 23<sup>11</sup>
- ḫaḫḫadu *head, capital*. 15<sup>8</sup>
- ḫātū *hand*. ina ḫātā *from, from the hands of*.  
12<sup>4</sup> 18<sup>2</sup> 19<sup>3</sup> 28<sup>5</sup> 29<sup>4</sup> 30<sup>6</sup> ta-ḫātā-miš  
See note to 14<sup>16</sup>
- raḫū *to become great, increase*. i-rab-bi 17<sup>6</sup>  
24<sup>5</sup> 26<sup>9</sup> 27<sup>7</sup> u-rab-bu-šu 21<sup>5</sup>
- amīlu rab.ka-a-ri An official 23<sup>3</sup> (see note.)
- riḫtu *remainder*. ri-ḫ-tum 31<sup>6</sup> ri-ḫ-ti  
29<sup>19</sup> ri-ḫi-it 23<sup>15</sup>
- riksu *contract*. ri-ik-su 12<sup>13</sup>
- riḫu *empty*. ri-ḫu-tu 14<sup>1</sup>
- ša *of, which*. Very frequent.
- šu 16<sup>7</sup>
- šū *he, it*. šu-u 12<sup>15</sup> 21<sup>10</sup>
- ši.bar *grain*. 25<sup>20</sup>
- šadū *east*. 21<sup>10</sup>
- šidatum *present*. ši-da-tum 29<sup>17</sup>
- šaṭāru *to write*. ša-ṭa-ru *document*. 31<sup>7</sup> ša-  
ṭa-ra *in writing*. 29<sup>13</sup>
- šakānu *to place, set*. šak-na-tum 11<sup>5</sup> amīlu  
šakānu *governor*. 29<sup>25</sup> amīlu ša-kan  
*governor of*. 22<sup>4</sup>
- šikāru *wine*. 14<sup>3</sup>
- šalāmu *to be perfect*. ša-ta-lam-mu 14<sup>10</sup>  
*to be paid, hence, to receive*: i-šal-li-mu  
22<sup>8</sup>
- šumu *name*. šu-mu 15<sup>7</sup> šum-šu 12<sup>6</sup>
- šimu *price*. 11<sup>7</sup> 12<sup>4</sup> 10<sup>28</sup> 4<sup>29</sup> 8
- šanū *to change*. ša-a-na-a-na *neither*. 13<sup>8</sup>  
ši-na *double*. 18<sup>3</sup> *also*. 22<sup>10</sup>
- šangu *priest*. amīlu šangu 16<sup>4</sup> 17<sup>10</sup> 12<sup>12</sup>  
18<sup>9</sup> 24<sup>12</sup> 25<sup>13</sup> 18<sup>30</sup> 3<sup>6</sup>
- šipru *message*. amīlu mār šipri *messenger*.  
16<sup>13</sup>

ša-âḫu *to present*. i-šar-ra-ku 29<sup>17</sup>

šarru *king*. 23<sup>3 16</sup> šar 11<sup>21</sup> 12<sup>22</sup> 13<sup>19</sup>

14<sup>27</sup> 15<sup>15</sup> 16<sup>19</sup> 17<sup>5 16</sup> 18<sup>12</sup> 19<sup>11</sup> 20<sup>16</sup>

21<sup>22</sup> 22<sup>17</sup> 23<sup>14</sup> 24<sup>16</sup> 25<sup>19</sup> 26<sup>24</sup> 27<sup>14</sup>

28<sup>17</sup> 29<sup>30</sup> 30<sup>17</sup> 31<sup>13</sup>

šattu *year*. 11<sup>20</sup> 12<sup>21</sup> 13<sup>18</sup> 14<sup>26</sup> 15<sup>6 14</sup>

16<sup>7 18</sup> 17<sup>5 15</sup> 18<sup>12</sup> 19<sup>10</sup> 20<sup>14</sup> 21<sup>21</sup>

22<sup>17</sup> 23<sup>13</sup> 24<sup>16</sup> 25<sup>19</sup> 26<sup>23</sup> 27<sup>14</sup> 28<sup>16</sup>

29<sup>29</sup> 30<sup>16</sup> 31<sup>12</sup> šatta *every year*. 31<sup>4</sup>

šanâti *two years*. 19<sup>2</sup>

ta Placed after numerals. 14<sup>2 11 14 15</sup> 19<sup>2</sup>

ta-ḫâtâ-miš See note to 14<sup>16</sup> ta.a.an  
31<sup>7</sup>

tibnu *straw*. 14<sup>13</sup>

ti-lit-tum *amount*. (?) 18<sup>3</sup>

târu *to turn, return*. u-tir 29<sup>19</sup> ti-ra 26<sup>11</sup>

ti-ra-šu 26<sup>12</sup>







